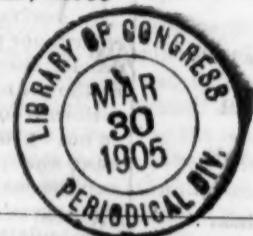


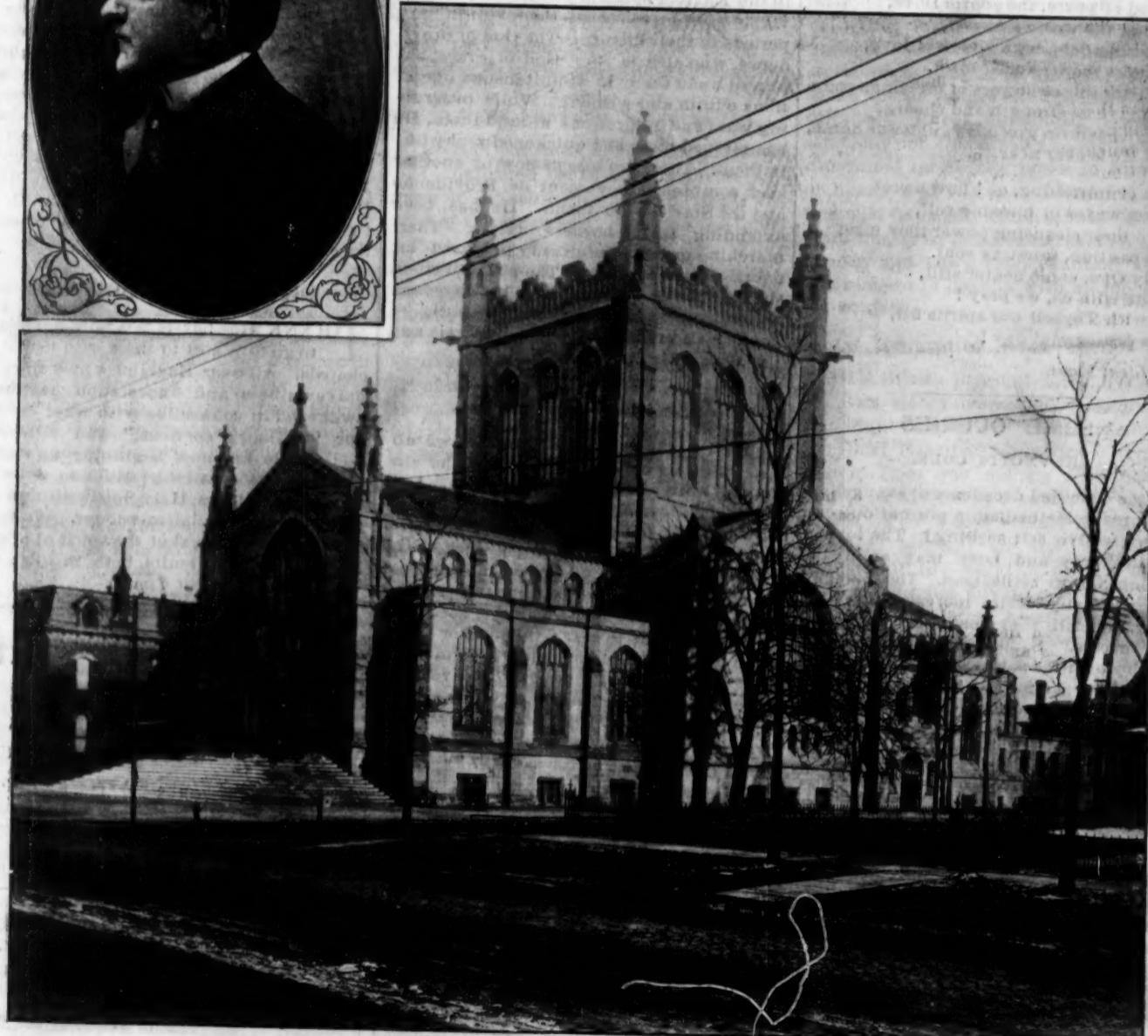
Zion's Herald

WEDNESDAY, MARCH 29, 1905



First Church, Cleveland, Ohio

Rev. Charles Bayard Mitchell, D. D., Pastor



**"THAT WHICH YE NOW SEE
AND HEAR"**

ACTS 11: 23.

REV. E. STUART BEST.

We see an eager, earnest throng,
They crowd the place of prayer,
They sing one grand, triumphant song,
One common bliss they share.
We cannot see the mystic power
Which makes each face to shine,
That thrills each heart from hour to hour
With rapture all divine.

Showers of blessings from above
New joy, new power, impart;
The Saviour comes and sheds His love
A broad in every heart.
With tongues of fire they rise to tell
The bliss of sins forgiven,
Snatched from the very verge of hell,
Made rightful heirs of heaven.

Thank God for what we see and hear!
We trust, we feel, we know,
God in His glory doth appear,
God doth Himself bestow.
Surely we can, we must, believe
What sight and sound bring near,
The pentecostal bliss receive,
And prove His word sincere.

The God of peace, the gentle Dove,
Cure of the world's unrest,
Is hovering here, with wings of love,
To make the wretched blest.
From Him these showers of blessings come
That give us strength and cheer,
Through pastures green He guides us home,
And He is ever near.

Times of refreshing, oh! how sweet
When waves of blessing roll,
And in their cleansing power they meet
The panting, thirsting soul.
O Holy One, come nearer still,
Abide with us, we pray!
Now with Thyself our spirits fill,
This pentecostal day!

Malden, Mass.

SOME QUERIES

REV. OTIS COLE.

IS the conceded decadence of evangelistic force in Methodism a normal outcome of progressive self-seeking? The love of self in clergy and laity may subtly be developed into selfishness. The preacher may normally desire increased revenue, honor, and all that goes with what men call success. Selfishness may thus win mastery over the soul ere the man discerns his peril, or he may be wholly blinded to it. The church indulges desire for stronger ministerial service, larger manhood in the pulpit, and presently such service becomes an end, not a means, unless it be a means to easy finance and intellectual luxury.

Results: Neither preacher nor church, nor both combined, has any evangelistic grip on the public. The years pass. Churches created and sustained by revival movements languish because the initial creative and recuperative force is no longer present. Meantime death removes the strong families, and none "born from above" appear to support the failing

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church. Ichabod! The glory departed! Is it not pertinent to recall the sharp warning given the church at Ephesus? "I have somewhat against thee because thou hast left thy first love. Remember, therefore, from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent."

Haverhill, Mass.

The Next Great Awakening

THE next great awakening will be a revival of religion — not a political reform nor a philanthropic scheme of social amelioration. . . . It will feed the poor and clothe the naked and seek the outcast and forsaken who have no helper. But it will do so not by the cold calculations of men who have the processes of mental arithmetic and the current prices of the oil market at the fingers' end, but by the impulsive and uncalculating offerings of souls that love much because they have been forgiven much. From conversions like that on the Damascus road multitudes will rise to acknowledge a boundless obligation to God that cannot be met without assuming a limitless debt of service to men. . . . The time is approaching for such a movement in the English speaking world. Great revivals have preceded all the revolutionary periods in their history. The God of providence, who also is the God of grace, has moved upon them in simultaneous operations within and without. While overruling wars and migrations around them, He has revived faith and quickened zeal within them. There are tokens now of another such combined movement of Providence and the Spirit upon them. He has been extending their borders lately. Their marching orders are already prepared for another great advance. The pillar of cloud shows signs of lifting. The battle songs will be ringing loud and clear presently. — BISHOP CANDLER, in "Great Revivals and the Great Republic."

Seeking the Lost

THE whole hideous thing which we abstractly call "vice" is but the sinning of individual men and women. It is to be eradicated only by the creation of new impulses and ideals in the minds of those individuals. This is the work of the Gospel. When the churches, in practical co-operation with the missionary agencies already valiantly at work in this section of the city, set out to reach this under world with their message, presented in a manner that will command a hearing and respect, they are about their first and most proper business. For of their Master is it not written: "The Son of Man is come to seek and to save that which was lost?"

If the services which are to be inaugurated Sunday night do nothing more than direct the attention of Christian people to the fact that the church has failed to provide wholesome centres of interest, entertainment and uplift for this congested district, where thousands of impressionable young persons resort every week, they will not have been held in vain. The religious treatment of the problem created by the existence of the "Tenderloin" has been utterly inadequate. The clergy of the city have expressed themselves as astonished and horrified by the revelations of what vice is to be found there; they should be equally shocked by the thought of what is lacking there — churches moved away, Christian people shunning the neighborhood, not a single reading-room, playground, gymnasium, clean concert hall, or other form of wholesome diversion. Only

a few small and inadequately manned missions stand in the "Tenderloin" to give any sign that the Christian people of Philadelphia want to extend a lifting hand to the fallen. The meetings of ministers to denounce vice might properly be supplemented by a meeting to advocate aggressive, practical religious work in behalf of the thousands who haunt the highways of wickedness. — *Philadelphia Press*.

Revival at Taunton

REV. C. HARLEY SMITH writes, March 24: "Taunton is being mightily moved. People do not remember that all the evangelical churches of the city ever before united in an evangelistic effort. During the winter some of the churches have had special Gospel services, while others have had cottage meetings. Now all are united under the leadership of Rev. Paul Rader, of East Boston. And what a leader he is! He knows his Bible and loves it. He depends on God for leadership with great expectation and confidence. In the presentation of truth he is natural, earnest, original, magnetic. Miss Ivy Fremont Pierce is rendering very helpful service by her beautiful and soulful gospel singing. The press is giving full reports. Quite a number have been converted in the first ten days of the meetings, and Christians have been greatly enlightened and strengthened. The work is unusually thorough, perhaps too quiet and unemotional. This week the services continue in Grace Methodist Episcopal Church, and next week at First Church. Then the concluding weeks will be given to churches in the centre of the city. When Mr. Rader cannot be present Rev. Dr. A. C. Dixon, or perhaps Rev. Dr. C. A. Crane, will be secured. It is a blessed time."

Need Not Go to Wales

THANK God! it is not now necessary to go to Wales to meet with fervor in chapels. All over England a new spirit of prayerfulness and expectation has been awakened in connection with what we call our "ordinary services," and ministers and people are now beginning to realize that it is gloriously possible to have an outpouring of the Holy Spirit without the presence of a special missionary. We have already got a revival of the spirit of prayer in many of our circuits, both in town and village. — *Methodist Times*.

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President Capen Dead

PRESIDENT E. H. CAPEL, of Tufts College, who died last Wednesday, was in many respects an ideal college president — tall, of commanding presence, ripe in knowledge and experience, and a good administrator. He was instrumental in raising the college from 88 students in 1874-1875 to 1,004 students at the present time. During the nearly thirty years in which he was president the college buildings increased from three or four to sixteen on College Hill, besides the schools in Boston. During Dr. Capen's administration Tufts was the first American college to offer a course in electrical engineering. He was a large contributor to the progress of the times, not only along educational, but also political and sociological lines. Without being a politician in the ordinary sense of the term, he was deeply interested in civic betterment, and a potential factor in both local and general movements having that end in view. Dr. Capen was a Massachusetts product, having been born at Stoughton in 1838. Vermont, however, may claim to have had a share in his preparation for Tufts, where he matriculated in 1856. He was admitted to the Massachusetts bar in 1863, and afterward was ordained over the Independent Christian Church at Gloucester, the oldest Universalist Church in America. Take him for all in all he was a conspicuous exponent of the best New England traditions in education and in civic and social life, and by his personal worth added greatly to the reputation of Tufts College.

Disposing of Dust

A PLANT for cleaning cars by machinery is now in use by the Central Railroad of New Jersey at Communipaw, which presents a number of novel features to the view of the sanitary expert. Essentially the apparatus consists of a pumping plant which sucks dust out of car interiors. At a central station in the yard steam pumps are situated which draw the air out of more than three miles of piping distributed around the tracks. At

intervals of sixty feet are openings in the pipes to which rubber tubes can be attached. The tubes, with their squeegee-like metal terminals, are long enough to permit them to be run in through a car window or door, and to pass the entire length of the car. Under the present method the industrious car porter brushes the dust from one passenger into the nostrils of another, or into the furniture of the car. But by passing the tip of the rubber hose over the floor, the plush back of a seat, a pillow, or a mattress, the dust is sucked out, passing by a narrow slot in the nozzle on through the rubber tube into the pipe, and from that to a receiver, where it is caught and afterward removed. Over two barrels of dust are extracted each day from the collecting cylinders.

Pure Food for Children

ONE of the most interesting addresses delivered before the Mothers' Congress in Washington, March 10-17, was that of Dr. Harvey W. Wiley on the topic, "Pure Food for Children." Dr. Wiley defined the word "pure" as applied to a food product to mean that the product is exactly what it is represented to be. "Purity" is not generally used, he said, as a synonym for "wholesome." The art of adulteration has become so refined as to deceive even the expert, and therefore it is all the more important that those who preside over the homes of the country should be on their guard against deception. The happiness of the family depends upon the health of its members as well as upon its financial status. "Foods which are adulterated so as to be unwholesome threaten the health of the family. Foods which are adulterated so as to masquerade as other products threaten the finances of the family." Foods are rendered unwholesome either in the method of their manufacture or in their preparation for the table. The weight of testimony at hand is antagonistic to the use of preservatives in food products. The household food will be more acceptable if preserved by the usual means — salt, sugar, vinegar, wood smoke, sterilization, desiccation, or cold storage. But even those well-known methods of preservation, says Dr. Wiley, may be subject to great abuse, and therefore should be practiced under proper supervision and care for the wholesomeness of the preserved product.

Theories about Cancer

IT is said, though also denied, that cancer is on the increase, but in any case the ravages of that dreadful disease are so great as to make the question of its study and cure a very pressing problem. Many wild tales about cancer, however, have been circulated, in part through

newspaper misunderstandings and misapplications of scientific announcements, and this romancing has needlessly distressed multitudes of minds, while obscuring the real question at issue. The report of the Caroline Brewer Croft Fund Cancer Committee of the Harvard Medical School has by its distribution raised anew a discussion of this subject. The parasite theory is declared to be untenable, and the cellular theory to be sustained. The X-ray treatment is considered ineffective. A theory that finds convinced advocates is that cancer is due to the conversion of normal cells into abnormal reproducing cells. The aberration occurs not only in man, but in a wide range of animals, under all sorts of local conditions. The secret of cancer, it is thought, must be found in the nature and functions of the cell itself. Every unfounded report that a remedy for this dread scourge has been discovered raises false hopes in hundreds of hearts, and romancing with regard to it should be sternly condemned. The last word has by no means been said regarding cancer, and the greatest caution should be exercised in dealing with all reports on the subject.

Emigration from Europe

THE British Board of Trade has issued an elaborate volume containing an important chapter on "Emigration from the Chief European Countries." The migration from one country to another is said to be affected by a number of complex causes. The whole volume of migration depends largely on the distribution throughout the world of density of population, climatic advantages, and wealth of natural resources, together with facilities of communication between the more and less densely settled and naturally favored places. As regards the volume and direction of the movement from any particular country, however, much depends on the national temperament and characteristics, the standard of living of the people, and the existence in over-sea countries of populations of similar or kindred character. So far as emigration is a purely economic movement the main factors which determine the changes in its volume are two — the state of the labor market in the country from which the emigrant starts, and its state in the country to which he goes. Yet emigration is by no means exclusively an economic movement, since other causes, such as political or religious persecution, have operated in many cases to encourage the transfer of population from one country to another. Broadly speaking, however, the economic element in migration is usually by far the most important. The expanding United States labor market just now exercises its chief attractions on the populations of south and eastern

Europe, instead of the Teutonic races of northern Europe.

Jules Verne Dead

JULES VERNE, the famous writer of scientific romance, and a favorite author of young people all over the world, died at Amiens, France, on March 24. He was born at Nantes in 1828. His first scientific romance appeared in 1863. From about 1870 to 1885 few works of fiction were more popular than his books, especially "Five Weeks in a Balloon," "A Journey to the Centre of the Earth," "Twenty Thousand Leagues Under the Sea," "Tour of the World in Eighty Days," and "From the Earth to the Moon." About 1885 invention began to realize the dreams of science that Verne had stated in popular form. While the "Nautilus" was once deemed an impossibility by scoffing scientists, the Governments of the world are now making contracts for submarine boats that will fulfill many of the feats ascribed to Captain Nemo's boat. For forty years Jules Verne is said to have lived in a sort of gilded slavery, bound by a hard contract with a publisher, who ever since 1864 published annually two books by Verne, never more and never less, and never allowed him to exercise his gifts elsewhere. Verne was not a member of the French Academy. While he is not reckoned in France or in other lands as one of the world's first authors, he caught the hearts of the young and brought them a thrilling contact with the international world in a day when telephones, wireless telegraphy, power boats and submarines were not.

Wonders of Plant Surgery

EXTREMELY interesting results in the line of evolution of new types of plant life have been attained by Mr. Luther Burbank, of Santa Rosa, California, by the process called "plant surgery," which consists essentially in administering a powerful shock to a plant which has been going on for centuries in an unbroken line of development—the surgical treatment breaking up the habits of the plant, and blending its forces into a new life. The persistence of the new types and the absence of any observed tendency to revert to the decadent forms from which they have been rescued are remarkable. The new types cannot be called freaks born of abnormal conditions, but are proper expressions of the normal operation of natural laws. In the Burbank nurseries two lines of work are followed—first, cross pollination (which includes crossing, the mingling of strains within a species, and hybridization, the breeding together of different species), and secondly selection, the choosing out of such plants as are best adapted to the purposes of the experimenters. The most important of the results so far accomplished is the change effected in the desert cactus, divesting it of spines and thorns, and making it an industrious fruit-bearer that will grow on arid lands, and the evolution of the "pomato," a new and delicious fruit, a variant of the tomato growing upon the potato vine. It is possible that in future days some of the weeds that now embarrass farmers may be turned to useful account, and a

great variety of new food products be developed, together with improved blooms. Indeed, the results so far accomplished are of little moment compared with those which may be reached in future through marvelous changes in plant habits.

Disorders in Russia

A REVOLUTIONARY movement of considerable importance is making itself felt in the region southeast of Warsaw. The country has been flooded with proclamations calling for a rising in Poland. The people have been much affected by these appeals. At Praga, a suburb of Warsaw, on March 26, a Jew invaded the police station and threw a bomb into the midst of the officers assembling for duty. Six policemen were wounded and all the furniture of the room, with one of its walls, was destroyed. Baron von Nolken, the chief of police, who is held responsible by the Polish people for the sanguinary suppression of the disturbances in Warsaw last January, started at once for Praga. On the way a man threw a bomb at his carriage, which struck behind the vehicle, and badly wounded Baron von Nolken. An organized depot of arms and bombs has been discovered by the police at Moscow. Disorders have also broken out at Yalta in the Crimea.

Future of the Transvaal

A LARGE amount of discussion is going on in the Transvaal concerning the practicability of a constitution for that Colony. The problem of finding a right electoral basis for that constitutional régime is proving a difficult one. The British colonists are unanimous in declaring for equality of electoral districts on a basis not of population, but of voters, and for guaranteeing this by a scheme of automatic redistribution. The Boer population, as represented by its self-constituted leaders, stands out against this proposition. The Boer leaders, who have welded the people into a kind of organization called the *Het Volk*, or "People's Union," have declared against electoral equality, desiring to keep the old divisions which confined all power to the Boer country voters. General Botha and his friends want something very different from popular equality, seeking rather to perpetuate the old oligarchic system of Kaffrism. The English charge that the Boer leaders have refused co-operation in the public life of the Colony, and the Boers have been reiterating charges of bad faith against the British. The situation is fraught with misunderstandings and misgivings, and the clear issue to be decided is whether this racial struggle shall be allowed to dominate Transvaal politics in the same malign way in which it has long dominated politics at the Cape.

International Phonetic Conference

A CIRCULAR inviting opinions regarding the feasibility of adopting a universal phonetic alphabet to serve as a pronouncing key in dictionaries, has been issued by the College of Liberal Arts of Boston University, which is attracting the attention of scholars and of the general public, and is taken more or less

seriously according to the individual standpoint of the critic. Ex-President Franklin Carter, of Williams College, looks upon this movement "as a step toward the unification of enlightened nations, toward arbitration and peace." Dr. A. Rambeau, of Kansas City, declares:

"Before we have a uniform phonetic alphabet made by phonetists I do not believe in any spelling reform." Many of the leading educators of the country, to whom inquiries have been addressed, indicate their conviction that the holding of a conference on this subject is important, as oral discussion is quite essential in order to make progress. The suggestion of a conference has been received with almost universal favor by some 8,000 university professors in the United States and Canada. The difficulty of securing unanimity among phonetists as to language reform is great, but not so great as the difficulty of making the common people adopt the reforms when once advocated. But it may be that the proposed universalization of the alphabet is worth the labor involved in the process of preliminary education of the public mind.

Importations of Luxuries

THE importation into the United States of luxuries and other articles of voluntary use, according to figures issued by the Department of Commerce and Labor, amounted to \$137,000,000 in the calendar year 1904—an increase of less than eight millions over the importations of 1890. Importations under the group "Manufactures ready for consumption," amounted in 1904 to \$155,000,000, as against \$150,000,000 in 1890, while manufacturers' materials increased from \$283,000,000 in 1890 to \$478,000,000 in 1904. Food stuffs show no substantial change in the value of importations at the two periods named. During the past decade over \$129,000,000 worth of diamonds have been imported into this country, having increased from \$1,500,000 in value in 1896 to \$23,750,000 in 1904. The importation of silk manufactures has decreased from \$41,085,990 in 1890 to \$31,080,522 in 1904. Though France still leads in the share which she supplies of this total, having contributed \$13,500,000 value in 1904, Japan now holds practically equal rank in such importation with Germany. The importation of wines has not substantially increased since 1890, but remains at about the same total of \$10,000,000. But the production of wine in the United States increased meantime from 24,000,000 gallons in 1890 to 38,500,000 in 1904.

Unrest in Italy

UNREST almost approaching anarchy is prevailing in Italy. Attention has been called again to the general dissatisfaction existing in that country by the recent resignation of Signor Giolitti as Premier. When the peasants are not striking or rioting, they are emigrating in masses to rid themselves of intolerable conditions. Disastrous strikes occur frequently in all industries. The students of all classes are constantly committing disorders, deserting the schools or injuring the buildings. The army is becoming discontented. Even those who are a part of the State feel no confidence in the

State. The political parties of the country are incompetent to deal with the situation, and no really serious attempt is made to approach and solve the great problems of Italian public life. Each year the Government publishes vast quantities of statistics about the condition of the people, but no earnest effort is made to check the increase of crime, which is said to be greater in Italy than in any other country. Only a tenth of the people are invested with electoral rights, and many of these voters, judging from results, are unfit to wield the power of the ballot. It is clear to outsiders, if not to the Italians themselves, that what Italy needs is education, and particularly a training in the principles of a pure Christianity.

Co-operation of Great Britain and Japan

THE advisers of the Mikado are considering the expediency of transforming the present limited alliance between Great Britain and Japan into a permanent coalition for the furtherance of their interests on the Continent of Asia. If Lord Rosebery had been willing in 1895 to assume the friendly position which has been taken by the Unionist Government in England, the Japanese would have defied Russia, France, and Germany to oust them from the Liaotang Peninsula. It is becoming plain to the statesmen of Japan that they will need the friendship of Great Britain for a long time to come, in order that they may fully reap and conserve the fruits of victory in the war which now seems to be nearing its conclusion. The advantage to England from such a permanent alliance might be considerable, in giving added stability to her rule in India. India is now accessible by two lines of railway — one from the Caucasus, and the other from Tashkent — and it would not be difficult for Russia to put a million soldiers on the frontier of British India. With such a force the Calcutta Government could not hope to cope, unless it could have the assistance of the tested veterans of Japan. The two allies would share the commercial benefits which would come of maintaining an ascendancy at Pekin, to the exclusion of Russian, French and German influence. If such an alliance were effected, Great Britain and Japan between them might ultimately become suzerains of China, and practically lords of Asia.

Retaliation by Newfoundland

THE State Department at Washington has received official notice of the decision of the Government of Newfoundland to revoke the privileges so long enjoyed by American fishermen of buying bait and fishing in Newfoundland waters. The treaty of 1818 did not include the shore fisheries of Newfoundland within the waters opened to American fishermen, but the Newfoundland Government, in the hope that the Hay-Bond treaty would be ratified, conferring certain reciprocal advantages in trade, authorized the issue to American fishing vessels of licenses at merely nominal cost to take bait and fish in Newfoundland waters. The Senate at its last session amended this treaty in such a faulty fashion as to make it valueless to the Newfoundlanders, and something

of the nature of a retaliatory tariff war is expected in consequence. These strained relations between Newfoundland and America are to be deplored, since they estrange the oldest of the British colonies from its natural ally, the United States, and tend to drive it into closer political and commercial relations with Canada. The relations of the United States with the whole of British North America are embittered by incidents such as this, and the policy of the Senate, which has provoked the retaliation of Newfoundland, is of the kind which suggests sectional partisanship rather than broad statesmanship, the whole country paying the penalty of its over-concern for the interests of a few.

FACTS WORTH NOTING

— A Frenchman by the name of Geflot has invented an artificial bait, consisting of a gelatinous paste, for use in the Newfoundland fisheries.

— The German mission to Abyssinia has concluded a commercial treaty with the Emperor Menelik. The treaty was signed at Addis Abeba on March 7. The mission is to return shortly to Germany.

— Professor Barrett Wendell of Harvard University has just finished his series of lectures on "America, American Ideas and Institutions," at the Paris Sorbonne, and will now visit the provincial universities of Lille, Caen, Bordeaux, Dijon, Lyons and Grenoble to lecture on the same topic, ending his tour July 1. The French public generally have displayed great interest in the lectures.

— The resignation of the whole Italian Cabinet was announced to parliament last Saturday. The King of Italy is now free to choose a new cabinet, but has reserved his decision. Meanwhile the former Minister of Foreign Affairs, Signor Tittoni, and his colleagues will remain in office for the transaction of ordinary business.

— A jug of water from the Lincoln spring, on the farm in La Rue County, Kentucky, where Abraham Lincoln was born, and a walking-cane fashioned after the "big stick," made from one of the young hickory trees which stands near the spring, will be presented to President Roosevelt when he visits Louisville on April 4.

— The French system of education is the most centralized, strictly regulated and autocratic school system in existence. In France the local community has no voice in the management of its schools, but the Minister of Instruction, sitting in his office in Paris, can tell at any moment just what table of La Fontaine each child of a certain age throughout the whole of France is reciting. The individual teachers are not allowed the least latitude in their choice or treatment of subjects.

— The number of foreign students at the French Universities is steadily increasing. During the past academic year the total was 2,510, of whom 1,003 were women. Paris alone reports 1,315 foreigners. Montpellier has 224 foreigners en oiled, fully half of whom are women. In Grenoble there are 223 foreigners, nearly all of whom are Germans. Nancy reports 165 foreigners. It appears from this that one of the most potent forces promoting international good feeling at the present day is the pursuit of studies by strangers and sojourners in the leading universities of Europe.

— The people of Brockton on March 23 paid their formal tribute of respect to the memory of the victims of the dreadful explosion in that city, all the clergymen of

the neighborhood uniting in ministry to the bereaved. Thousands joined in the solemn cortege. The picture was a weird and pathetic one as the remains of nearly two-score victims were laid to rest in the cemetery as the shades of evening fell about the mourners and sympathetic spectators. Governor Douglas has felt deeply for the Brockton sufferers, and has manifested his sympathy in many ways.

— The London Diocesan Police Court Mission is doing a great work among offenders brought before the courts. During the year 1904 its missionaries visited about 16,000 such unfortunates, and induced over a thousand persons to take the total abstinence pledge. Hundreds of released prisoners have also been placed in situations, and 916 men and boys, and 783 women and girls, have been restored to their friends.

— An expedition of English scientists is to start immediately for India to study the best means of preventing the spread of the plague. In the Bombay Presidency, for the four weeks ending February 28, there were 13,475 deaths, and for the four weeks ending March 11 in the rest of India there were 123,550 deaths.

— The general food supply in many villages in Armenia is about exhausted, and the poverty of the people is inducing great suffering. Deaths from hunger are not infrequent, and the region is on the verge of famine experiences.

— It is estimated that the total area for farming purposes in the United States is 841,000,000 acres — an area larger than England, Scotland, Ireland, Wales, France, Germany, Austria, Spain, Japan, and the Transvaal. There are in this country, 14,439,000 persons engaged in agricultural pursuits, while all other industries employ but 18,845,000.

— Among the recent confirmations by the Senate were the nominations of seven natives and citizens of Porto Rico to be second lieutenants in the Porto Rico provisional regiment of infantry. Hitherto but few Porto Ricans have served as officers in that corps. The provisional regiment is not an integral part of the United States army, but co-operates with it. The service, rank and authority of its officers are local. Great Britain pursues a similar policy, maintaining its Malta artillery, West India regiments, and the Cape mounted rifles. Porto Rico is now in a position where any act that is gratifying to her local pride may have a permanent influence for good.

— The Russian War Department reports that up to March 12 it had despatched 13,087 officers, 761,467 men, 146,408 horses, 1,521 guns, and 316,321 tons of ammunition and supplies to the front, taxing the transportation facilities of the Siberian Railway to the utmost. When the war opened, it is now admitted, the Russian army in the Far East did not number more than 60,000 men. This fact is explained on the ground that the Emperor Nicholas wished to avoid war, and refrained from seeming to provoke it by the despatch of reinforcements.

— A Russian nurse who has arrived at Gunshu Pass from Mukden reports that the Japanese treated the Russian wounded who fell into their hands in a most kindly manner, and gave the nurses permission to return to the Russian army. They provided the nurses with the necessary credentials, indicated the roads by which they might travel, and armed them away from localities where they might be under fire. Several Russian doctors and nurses remained with the Russian wounded at Mukden.

THE PERSONAL NOTE IN THE AWAKENING

ON all sides are the signs of expectancy. Here and there are the foregleams of promise. We are watching and waiting for a gracious day of renewal. Meantime there is much talk about method and much speculation as to the character that the new movement will take.

One thing we steadfastly believe: When the awakening fully comes, it will not be supremely doctrinal, ecclesiastical, ethical, or social, although it will include and surpass all these. It will be personal in its ultimate content. It will consist in a new appreciation of Christ as personal Saviour, and its business will be the creation of personal bonds of surrender, trust, and service between the living Christ and living men. We shall return to the simple method of Jesus himself, that plan of consummate wisdom inducing the power of infinite resources, the creation of personal relations between Himself and the individual soul.

The secret of the Christian revival is plain to every one who will probe it only a little. Doctrines and methods and programs are not the things necessary for us now. The firing of the individual heart with loyal, burning love for the living Christ, the Saviour — this is our need. The men who have preached the good news of Christ have been those who were sure, in the ardor of passionate devotion, that Jesus the Christ had done something for them in the salvation of their souls which gave Him a unique claim upon their love and service. The fact has received different constructions in the language of soteriology, and men have quarreled about the interpretation so much that they have allowed the facts to become obscure. It is time to get back to the facts. In the apostolic day men did not go out to their brethren to plead for a doctrine of the person of Christ; they went out to tell their brethren that the living Christ had found and saved their souls. It was the witness of personal experience, set forth with passionate love and glowing imagination, which wrought the miracle of the apostolic success. That was the heart of Wesley's mighty work.

There is only one successful method in the awakening, whenever it shall come. Men and women who are aware that something personal has been done for them by Christ, who are conscious of this, and grateful for this, and yearn to bear witness to this, shall cast aside their reserve and their conventionality, and make straight for others who never have had this experience, to convince them of the consummate, glorious reality of the Christian salvation. It will be personal work for personal objects inspired by personal passion and gratitude for a personal, living Christ which will bring the awakening and accomplish its result. The man who has found Christ will seek the man who is a stranger to Christ and lead him to the Master in the simple way of the apostolic time. There is no profounder secret in the awakening than this. It is plain as the daylight. Now, is it too hard personally to undertake?

FAITH "DEAD IN ITSELF"

WITH a sharp, incisive phrase, almost as it were the quick thrust or characteristic flourish of his stylus, James brings to a conclusion the seventeenth verse of the second chapter of his letter. Faith which does not result in conduct and energize to action is not merely moribund; it has not been killed; it is simply a dead thing whose destruction was wrought by its own hand. It has suicided. The agents of its destruction were resident within it. Nothing did it harm from without. Its calamity was effected from within.

Search the phrase, "dead in itself," deeply, and we discover a keen analysis of spiritual conditions in either the first or the twentieth centuries. The disaster of the Christian is not wrought by the foes with which he must fight in the militant business of his spiritual career. His greatest peril is resident within his own heart. It inheres in the vital quality of his own faith. To believe and tremble, is the slightest demand made upon him. To believe up to the point of resolute choice of the ends pointed out by his faith, is the sign of living faith. Now and then the words, "dead orthodoxy," are used by the critics of the faith, and we feel that sacred things are being handled by light and censorious hands. This, however, is the very thing — handled severely, and yet lovingly — which James writes about in the second chapter of his letter. The old challenge and rebuke comes with timeliness to us. "Living faith" is more than a fine phrase. It stands for the very energy of the Christian character. If faith is living and alert, we need have no fear what man may do unto us.

A WORD FOR THE HOUR

PROFESSOR HARNACK'S recent volume on "The Expansion of Christianity in the First Three Centuries," has a message for our own day, drawn from that early time — especially pertinent, perhaps, just now. He says expressly and repeatedly that the chief credit for the spread of Christianity does not belong to the apostles, nor even to the prophets and teachers, though they did their part. "The most numerous and successful missionaries of the Christian religion were not the regular teachers, but Christians themselves, by dint of their loyalty and courage. How little we hear of the former and their results! How much of the effects produced by the latter!"

It was the moral life of Christians, he says, that was the great argument; their behavior exerted an influence that attracted and captivated men. "The church herself in her entirety was the most powerful agency of the mission during the third century." The confessors and martyrs did much. It was by no means an empty phrase that Tertullian and others used when they declared that the blood of Christians was a seed. Nevertheless, it was not merely the confessors and martyrs who were missionaries. It was characteristic of this religion that every one who seriously confessed the faith proved of service to its

propaganda. By their very mode of living they could not fail to preach their faith plainly and audibly. We cannot hesitate to believe that the great mission of Christianity was in reality accomplished by means of informal missionaries. Justin says, so quite explicitly. What won him over was the moral life which he found among Christians in general. This life stood apart from that of pagans, even in the ordinary round of the day — a constant declaration of the Gospel. We may safely assume, too, that really women did play a leading rôle in the spread of this religion.

Is there not something here to which our churches may well give heed? It is easy, but fearfully unjust, to lay the blame for the slow progress of the Gospel among us exclusively or mainly at the door of the overworked, underpaid preachers. We do not believe it belongs there. They might probably, in most cases, be more thoroughly consecrated. But even if they were, how little it would avail against the mass of coldness and worldly conformity on which they fling themselves so desperately and as a rule all in vain. Is there anything which will arouse from their easy habits the body of church members? Unless they engage actively in the propaganda, unless they show "in the ordinary round of the day" a moral life as much above that of the world around them as the early Christians did above their world, "a life apart" that shall plainly preach the faith, the formal preaching of the ministry will fall on very dull ears. At present the average church, instead of being a force that its minister can wield with intense joy, is a heart breaking field that absorbs his efforts and yields little or no fruit. This is the reason why the work halts, and why our progress during the past year as a denomination has only netted about one to a church. It is not the preachers that are doing the work in Wales: there is very little preaching. The people have risen and laid aside everything else. When the same spirit is shown here, there will be the same result.

Aftermath of Dawson Meetings

THE question is natural, and is often heard: What is the outcome of the Dawson meetings in Greater Boston? In considering this subject, as before stated, Dr. Dawson's distinct purpose and expectation in the services must be kept in mind. He referred specifically to these matters in the great closing meeting at Tremont Temple. He had sought to restore to the Congregational churches concerned the spirit of evangelism, the evangelistic note to the preaching, and the evangelistic spirit to the services on the Sabbath and during the week. As a most noteworthy result it is observed that Congregationalists again recognize in their preaching the unconverted contingent in their audience. Sermons are addressed to them; services are held for them. For the present, at least, it is no longer possible to attend a protracted series of services which might as well be advertised, "For Christians only." Respectability is no longer confounded with regeneration and conversion. The fact is recognized that a well dressed and highly cultivated congregation usually contains a large contingent of sinners who need repentance, confession, and salvation through Jesus

Christ. This is a great gain. Dr. Dawson has been the providential man in bringing it about.

Another definite proposition by Dr. Dawson was that Sunday evening services should be devoted to "drawing the net," on the ground that Sunday-schools followed the morning services, that vespers are meant to be musical and relatively brief, and that the evening is the only, albeit the most natural, time for reducing the experiences of the Sabbath to a definite result, to a climactic conclusion. Such Sunday evening services have been newly organized or converted from an old order, in a number of churches.

Still another proposition by Dr. Dawson is that evangelistic services should be held on Sunday nights in the large halls or in the theatres, in the centres of population. The Grand Opera House on Washington Street near Dover, in the South End, has been engaged for the month of April, and Rev. Dr. William T. McElveen, of the Shawmut Church, and the secretary of the local evangelistic committee, is to take charge on the first Sabbath evening in April. Dr. McElveen has been a leader in all the work that has been done, in arranging Dr. Dawson's meetings and in assisting at many of them in different parts of New England, and he is as surcharged by his antecedents and his recent experiences, with the evangelistic spirit, as any of the local Congregational ministers.

The National Evangelistic Committee of the National Congregational Council is a standing committee for three years, and it proposes constant work in many places throughout the country for that period. The King's business requires haste; but unless a miracle is wrought, Greater Boston will not be evangelized by hasty work nor by a two weeks' campaign. What is most needed is permanent, persistent, unceasing work, not in winter only, but in the summer also. A beginning has been made of a new evangelistic era. Nothing but a beginning has been made.

Evan Roberts Again

THE interest in this remarkable young Welshman continues. In the time of the Wesley revival the outstanding Welsh figure was Daniel Rowlands, who thundered forth the terrors of the law with loud anathemas and sent people quailing to their knees, expecting every moment to hear the "last trump." There could be no greater contrast than Evan Roberts, the youth with smiling face, who delivers his winsome message of love from time to time, and who waits and listens for the stirring of the Spirit in those around him.

There is an imaginative mysticism about the Celt that is far removed from the quiet ways of the Anglo Saxon. During the revival of 1859 the ears of the rough sons of toil were quickened, so that they heard the "angel singing" over fell and dale; their eyes, no longer holden, beheld "the lights," as the glow of heaven, brighter than the noonday sun. These subjective manifestations are naturally present now in these Celtic gatherings, but they are held well within bounds, while the Spirit's manifestations are seen in character and in the changed life throughout Wales.

That this should be so, is the heart desire of Evan Roberts, the acknowledged leader, although no one could appear less a leader than he. This desire is granted him. Twenty thousand souls have joined the churches in their midst, while the converts are more than treble that number. Coarse, blasphemous language is no longer heard in the mines; the public houses are emptied of carousers, while in many places temperance canteens take their place; the

judges have scarcely a case brought before them.

The young leader, who, men say, kindled this fire, disowns having taken part in the revival. "I am not the source of it," he says; "I am only one agent out of a multitude. God worketh in me. His Spirit came to me one night, when upon my knees asking for guidance, and five months later I was baptized with the Spirit!" His mother, who, like Hannah of old, had prayed beforehand for this her seventh son, said then: "Now my prayer is answered!" At his birth she had said: "Maybe God will make of him a preacher!" Evan was no unusual child, except that his school work was always perseveringly done, and that he was ever ready to help his mother in the humble cottage home. At twelve his childhood's page was closed. His father had been laid aside from an accident, and on his returning to the mine before entirely recovered, the boy begged hard to go and help him. He soon took regular "shifts" himself.

Although indefatigable at his work, yet it never filled his heart. His first effort outside it was a Sunday-school class for miners' children, which he got leave to hold in the office, procuring clothes for those two ragged to attend. The distant summit ever before his eyes was preaching the Gospel. While saving his money to buy books, his little Bible was his constant companion. It would be in his hands while going up and down in the "cage," and any free moments would find him, standing on a lump of coal, studying by his "Davy" lamp. At twenty, a deacon gave him a list of books, and these he studied half the night, to his anxious mother's distress. The mine was soon left behind, and then came the blacksmithing, in which he had engaged as a stepping-stone to a "beyond." A ministers' training college was entered, and thence he was soon on fire to carry the Gospel all over the principality.

He began delivering it last November in his own village of Loughor. The blessing descended, and it has been spreading in widening circles ever since. Christians of every denomination have joined hands, even the conservative Anglican Church. Some thirty bishops have accepted it as the work of God, while the clergy have helped it forward. A remarkable effect is, that the Gospel is turning men everywhere into evangelists. Another is, that common, untaught plough-boys can lift their voices with such a wealth of imagery, and such exalted language, that one is inclined to ask, as did those in the time of the apostles: "Who taught these men letters?" Evan Roberts' prayer of consecration, before starting out on his mission, was, "Lord, bend me!"

"Lord, bend me, as the crested wave
Is bent before the tempest's roar;
Thine all-compelling force I crave,
To break in blessing on life's shore

"Lord, bend me, as the fruitful vine
Is subject to the gardener's skill;
Thou blessed Husbandman divine,
So bend me at Thy sovereign will!

"Lord, bend me! Of this worthless clay
A chosen vessel deign to make.
Mold, Heavenly Father, mold today,
For I am Thine — to bend or break!"

Evan Roberts has been resting at the home of his parents at Bwlchmynydd, Loughor. His "week of silence" has ended, and the rest seems to have helped to lessen the nervous tension which has been manifest during the last few weeks. He has given an account of his strange experience, which, he states, began one night when he was about to go to a meeting at Briton Ferry. He heard a voice saying, "Don't go," and later bidding him remain silent. During the week he kept a

diary of his struggles with spiritual depression, and his success in overcoming it. His desire now is to go to Palestine, where he wishes to gain experiences which afterwards may be useful in his preaching, and a lady has given £20 towards his expenses.

Some Improvements for the Herald

OUR readers will be gratified to learn that, with this issue, the better paper upon which the HERALD has been printed occasionally of late becomes permanent. This change comes about largely through the insistence of some members of the Wesleyan Association who believed that the HERALD mechanically must keep step with the best religious journals. The principal reason for the change is found in the demand of the age for illustrations, and the fact that even the best electros will not print well on the quality of paper which has been used. Better paper will increase the cost of publication several hundred dollars yearly, but the Association believes that an increased patronage from subscribers and advertisers will follow. At any rate, the conclusion is fully reached that the Association is warranted in securing for the HERALD constituency a better mechanical product.

A new dress of type will also be procured at an early date. With better paper, new type, and many more illustrations, ZION'S HERALD confidently hopes for a larger and more satisfactory place in the thought and affection of its readers.

PERSONALS

— Prof. T. R. McWilliams and his wife, of the College of West Africa, Monrovia, Liberia, are shortly to return to the United States because of the ill health of Mrs. McWilliams.

— The fiftieth anniversary of the marriage of Rev. and Mrs. Edward Stuart Best will be celebrated on Wednesday, April 5, from 3 until 10 o'clock, at their residence, 95 Lawrence Street, Malden.

— The excellent paper read by Rev. William Warren, of Haverhill St. Church, Lawrence, before the Dover District Preachers' Meeting, on "The Revival in Wales," has been published in pamphlet form.

— An Associated Press dispatch states that Milton H. Wilson, a resident of Evans-ton, and one of the trustees of Northwestern University, has given the institution \$250,000. It is said that this is the first of a series of gifts to the University to be announced soon, which will aggregate \$1,000,000.

— President Crawford of Allegheny College made a welcome call at this office last week. It is always refreshing to meet this man, for he believes in his "job," is full of it, "at it and always at it." It is not surprising that he succeeds. Any man will who is always doing the one thing he is specially set to do.

— Some month ago Mrs. J. O. Denning, of Muzaffarpur, India, returned to the United States seeking to save the life of her younger son, Gilbert, who had been suffering from fever for many months in India. The elder son, Alton, was taken seriously ill after reaching the United States. Alton is now slowly recovering, but Gilbert died on March 16, at Pata-kala, Ohio. By authority of the Board of Managers of the Missionary Society, Mr. Denning is now returning to the United States.

— The Board of Managers of the Missionary Society has granted leave of absence for the month of July to Mr. S. Earl Taylor, field secretary for Young People's

Work, in order that he may respond to an invitation from the Church Missionary Society of Great Britain to attend a Summer Conference for young people in England under the direction of that Society; also to respond to a similar invitation to aid in a Summer Conference for Nonconformist young people.

— The many friends of Hon. E. H. Dunn will be gratified to learn that he is in improved health, and is able to go to his place of business quite frequently.

— Mr. David M. Smith, senior book agent of the Methodist Episcopal Church, South, was in this city last week to inspect the work now being done by the Gilson Co. on the new Hymnal. Mr. Smith has been connected with the publishing interests of his church since 1888, and to his sagacity and enterprise is largely due the flourishing condition of the Nashville House.

— A wedding of interest in Methodist circles took place at Washington, D. C., on last Saturday. The parties were Miss Ethel Cranston, daughter of Bishop Cranston, and Dr. G. Lane Taneyhill, Jr., son of Dr. G. Lane Taneyhill, of Baltimore. The ceremony occurred at noon at the residence of Bishop Cranston, the father of the bride officiating. The newly married couple will make their home, after May 1, at 1103 Madison Ave., Baltimore.

— Prof. Peter C. Lutkin, Mus. Doc., one of the musical editors of the new Hymnal, is dean of Northwestern University School of Music, and a composer of church music in good and wide repute. The school which he directs is practically his own creation, opening in 1891 without promise of a solitary pupil, and now having a total registration of over five hundred and a faculty of fifteen. Professor Lutkin was for two years organist and musical director of First Methodist Episcopal Church, Evanston.

— Field Secretary Taylor, who has just completed an extensive missionary campaign in Rochester District, New York, receives unsolicited and hearty commendation in a minute passed at the Rochester Preachers' Meeting after his departure, March 13. The resolutions unanimously passed commend "the breadth and comprehensiveness of his addresses, as well as the charm and forcefulness of their presentation," and also "his willingness and capacity for hard work, unwearied patience, and wholesome optimism;" and the Missionary Society is congratulated upon "securing his services for this great work of arousing the churches."

— Mrs. Laura P. Bragg, widow of Rev. D. P. Bragg, of the Vermont Conference, and mother of Rev. L. D. Bragg, of the New Hampshire Conference, lives in Fitchburg, and passed her 79th birthday on March 19. She walks a mile to attend church and teaches a large class in Sunday school. On the Saturday evening preceding her birthday fourteen members of her class pleasantly surprised her at her home. Refreshments were served during a very pleasant social hour, and Mrs. Bragg was the recipient of a beautiful silver piece presented by her class. Our informant wisely remarks that it is something quite unusual when a person seventy-nine years of age is eagerly desired as a Sunday-school teacher.

— Prof. Wilbur F. Tillett, D. D., who represents the Methodist Episcopal Church, South, on the editorial committee of the new Hymnal, is dean of the theological department of Vanderbilt University, the largest school of university grade in the South. Dean Tillett is responsible for some

devotional and theological works of standard quality, and his knowledge of hymnology is extensive and accurate. During his visit to this part of the country he will be an honored and open-eyed inquirer into the working of the theological schools in Boston, Cambridge, New Haven, Princeton, and New York. He is himself a graduate of Princeton.

— In connection with our last week's notice of Mrs. A. C. Knight's retirement from the preceptresship of Grant University, it was our wish to present to our readers her likeness. At the time of going to press, however, we had been disappointed in our efforts to secure a picture for reproduction. Fortunately, a few hours later, through the good offices of a niece of the lady, we received the photograph which, without the knowledge or consent of the party most interested, we here reproduce. Though taken several years after



MRS. A. C. KNIGHT

she left New England, it will seem very natural and lifelike to multitudes who knew her in East Greenwich, Tilton, Wilbraham, and other places. If this side of heaven there were a gallery of notable educators, her portrait would well deserve a place therein, if only for the reason that under it could be placed the inscription: "More than sixty years a teacher of the Liberal Arts and Christian Virtues."

— Rev. Dr. C. L. Goodell, of Calvary Church, New York city, continues to be a good illustration of the strenuous life, as his experience on Monday, March 20, indicates: At 11 A. M. he spoke before the representative preachers of all denominations at the Church of the Holy Communion (Episcopal) on the "Revival for Today." At 1 P. M. he addressed the alumni of Union Theological School at their annual banquet at Shanley's on "Soul Winning;" and at 8 P. M. he addressed the New York Sunday School Union on Decision Day.

BRIEFLETS

We are gratified to announce that the Sunday morning service connected with the session of the Eastern Swedish Conference will be in People's Temple, April 2, and that Bishop Fowler, presiding, will preach. The Conference convenes, March 30, at the Swedish Church, 25 Ferdinand St., this city.

Rev. G. M. Campbell, pastor of Centenary Church, St. John, N. B., telegraphs Monday morning concerning the union evangelistic meetings which Dr. L. B.

Bates is conducting in that city: "Centenary's mission a great blessing. Large congregations. Sunday many decisions, nearly whole school decided for Christ. Dr. Bates greatly beloved and right man."

So frequently is the announcement of a new building for Syracuse University made, that it is difficult to keep all in mind. The last is the definite assurance of a new library building, to cost \$150,000, the gift of Andrew Carnegie. Chancellor Day is getting pretty much everything he is asking for.

A distinguished Russian general, in attempting to gloss over the sacrifices of war, once said that it was necessary to break eggs in order to make an omelet. "The Russian army has learned to its cost," remarks the *Providence Journal*, with ironic humor, "that it is possible to break a great many eggs without having any omelet to show for the destruction." The sympathy of the world goes out to the poor peasant soldiery who are being slaughtered in Manchuria as the victims of a stupid and stubborn Government, which, unable to rule itself, seeks with insatiable greed to rule the Far East.

The association of Veterans and Sons of Veterans of the New England Southern Conference will be entertained, at a campfire, during the session of Conference at New London, by W. W. Perkins Post, No. 47, G. A. R., at an open meeting, Thursday evening, April 13. There are now twenty-one veterans and nine sons known; and any who have recently taken work within the bounds of that Conference will kindly report their names to the secretary, Rev. G. H. Bates, New Bedford, Mass., it will be greatly appreciated.

One of our Massachusetts ministers writes: "I am rejoiced to see your exposure in the HERALD of the 22d inst. of that fraud of 'Pious Commercialism.' I burned up one of those self-same circulars about a week ago. It is the meanest and most cowardly method of getting into the attenuated pocketbooks of some of our Methodist preachers that has struck me yet. The movement was too pious altogether for my small amount of grace, so I didn't bite."

One of the most successful ministers of New York city writes under date of March 24: "There is universal religious interest here. I have spent all the afternoon at the Bible Training School planning with a committee for the erection of twenty-four tents for evangelism during the summer. This tent movement is a great thing. It has behind it such men as Drs. MacArthur, Goodell, Stevenson, Pentecost, Richards, North, Burrell, Carson, Hillis, McAfee, Bishop Courtney, and the leading laymen of the city. The sum of \$50,000 will be raised to carry on the work."

Three Johns (some other Johns, too) have exercised a great influence, for the better, upon history — John Huss, John Wesley, and John Knox. The Bohemians are never tired of praising John Huss, in whose honor the foundation stone of a fine monument has just been laid in Prague. John Wesley had his turn not long ago, and now John Knox, on May 21, is to be honored by the Scotch Presbyterian bodies. The exact time of the third John's birthday is unknown, but they think it well to consider May 21 (Sunday) as the proper date, and so are to celebrate that as the 400th anniversary of the birth of the great reformer.

The union evangelistic services at Newton Centre closed on Friday evening last with

the largest attendance of the series. As a result one hundred and twenty five have expressed a purpose to begin a Christian life, and the whole atmosphere of the community has changed on the subject of earnest and aggressive evangelistic effort. Dr. Bitting was so wise, so impressive and constraining in all of the services that no reaction is possible. Indeed, one of the most encouraging results appears in the fact that the good work goes on in the local churches.

We present, on the cover, a fine illustration of the new cathedral church at Cleveland, O., and its distinguished pastor, and on this page a quite full description of the same. A week's dedicatory services are now in progress. It is characterized

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Last Work on New Hymnal

THE work of reading proof on the new Hymnal is substantially completed, and plates of the entire work will soon be in the hands of the Publishing Agents. During the past week Professors Tillett, of Nashville, Tenn., and Stuart, of Evanston, the editorial committee of the Joint Commission, and Professors Harrington, of Orono, Maine, and Lutkin, of Evanston, Ill., the musical editors, have been in the city working out the problems of adjustment which always arise in a publication of this sort, and making a final revision of the sheets. The plates are being made by the F. H. Gilson Co., of this city, and the pages we have seen are a guarantee that, mechanically, the church is to have one of the most attractive books on the market. It is a matter for congratulation that the Publishing Agents have decided to issue a standard and cheap edition from the same plates, making the difference in quality of paper and binding. The edition to be sold at fifty cents will be a marvel of cheapness. The orders now coming in show, however, that the standard edition, which is to be sold at one dollar, is not going to suffer seriously, the number of copies ordered being in excess of that for the cheaper issue. It is too early to pronounce on the character of the work done by the Commission. One could hardly expect a book satisfactory to every one in so large and diverse a constituency as that of our two Methodisms; but the churches owe it to themselves to test the book fairly before deciding against it. It may be taken for granted that the Commissioners exerted themselves to procure for the church a useful and popular manual of praise.

DEDICATION FIRST CHURCH, CLEVELAND

SUNDAY morning, April 2, the new First Methodist Episcopal Church in Cleveland, O., will be dedicated by Bishop McDowell. The dedication will be preceded by a week of very attractive services. Sunday morning, March 26, the church was formally opened, and Bishop Goodsell preached a characteristically able and impressive sermon from 2 Cor. 4: 7: "But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." In the afternoon the Sunday school room was opened. Superintendent F. A. Arter presided, and Bishop Goodsell and Dr. Banks spoke. At night Rev. Louis Albert Banks, D. D., a former pastor, preached. Monday night was "Fraternal Night," five of the leading pastors of sister denominations speaking. Tuesday night, Edward Kreiser, the eminent

American pupil of Gullmant, gave an organ recital after the great organ had been dedicated by the pastor, Dr. Mitchell. On Wednesday night there will be a large social gathering. Thursday night Bishop Vincent will address all the Epworth Leaguers of the city, who will be present as the guests of the First Church chapter. Friday night will be "Historic Night," and prominent laymen of the local church will give brief histories of the several local church organizations. Sunday morning, April 2, Bishop McDowell will preach the dedicatory sermon. In the afternoon a platform gathering will be addressed by neighboring Methodist pastors; and at night Dr. Levi Gilbert, a former pastor, will preach. A beautiful souvenir program, in colors, containing full order of all the services, has been issued.

It will be remembered that this church sold its old site on the corner of Euclid and Erie for business purposes, receiving for it half a million dollars. The new site is at the corner of Euclid and Sterling Avenues, about three fourths of a mile further east, and yet within its own parish boundaries. The building is of smooth-dressed Indiana limestone, of adapted English Gothic architecture. The architect, Mr. J. Milton Dyer, of Cleveland, has succeeded admirably in adapting Gothic architecture to modern, up-to date church purposes. The new building, which is very ecclesiastic in appearance — indeed, resembling a small English cathedral — is so constructed as to sacrifice no modern convenience. The worshipful and institutional features are remarkably harmonized. The pastor, Rev. Charles Bayard Mitchell, D. D., stands for a dignified church service, and his training has all been in the way of the artistic in church architecture; and yet he is evangelistic and practical in all his church work. His architect has worked out in this remarkably beautiful church all the modern features which are necessary for an up-to-date Methodist Episcopal Church in a great city.

The auditorium is in the form of a cross. The woodwork is of Flemish oak. The great organ back of the pulpit is sixty feet in width and forty feet high. Six life-size reproductions on canvas of Fra Angelico's angels occupy six panels on the organ screen, which is all hand carved Gothic woodwork. Most of the windows are memorials. One great transept window, known as the "Passion Window," containing in its five panels five scenes from our Lord's Passion, namely, "Christ in the Garden," "Christ before Pilate," "Christ on the Cross," "The Resurrection," and "The Ascension," is the gift of Mr. and Mrs. Frank A. Arter, in memory of Bishop Calvin Kingley, the father of Mrs. Arter. The east transept window is equally beautiful, and is the gift of the late Mr. Edward Lewis, in memory of himself and family. The glass throughout the auditorium is the finest English cathedral glass, painted in Munich, Bavaria. Dr. Mitchell selected all the subjects for the twenty pictured windows, and they tell the story of the Christ's life, from the Annunciation to the Ascension. The auditorium will seat in the pews 1,350, and does not open into the Sunday school room.

Probably the finest Sunday school room ever erected is in connection with this church. It is on the "Akron plan," seating one thousand. The color scheme is red mahogany, green and old ivory. An exquisite reproduction of Della Robbia's choir balcony, with its panels containing the noted "boy singers," and above it a beautiful pipe organ, constitutes one of the many strikingly beautiful features of the Sunday school room. Special features are the accommodations for the graded primary

department and large Bible classes for adults.

Large reception-rooms, great banquet hall, with fully-equipped stage, where all Sunday school entertainments will be given, a modern hotel kitchen, dressing rooms, church office, with fire proof vault, beautiful study for the pastor with every possible convenience, all make this church perfectly ideal. A whispering telephone service is installed throughout all parts of the church.

The magnificently carved oak pulpit and communion table are the gift of Mrs. Chas. H. Weed, as a memorial to her husband, who was a member of the building committee and died before the completion of the church. The baptismal font is the gift of the architect in memory of his mother, who is a living member of First Church.

The entire plant, including lot, will cost about \$275,000. The balance of the money received from the old church will be used as an endowment for carrying on mission and charitable work in the city. The church has a very prosperous Mission, thoroughly organized for all sorts of mission work, where a deaconess and assistant pastor give all their time.

This historic old church is now entering upon a most hopeful and promising career. The membership is about 650, composed largely of young people, full of enthusiasm and devotion. Dr. Mitchell feels that he has a rare opportunity to build up the kingdom in that growing city so largely composed of young men.

Charles Bayard Mitchell, Ph. D., D. D., was born, Aug. 27, 1857, in Allegheny City, Pa., the son of Rev. D. P. Mitchell, of Pittsburg and Kansas Conferences, who was a very prominent Methodist minister, a member of four General Conferences, a great debater and preacher, and who died in 1881. His mother was the daughter of Rev. Henry Baker, of Pittsburg Conference, formerly of Baltimore Conference. Both of Dr. Mitchell's grandfathers were Methodist preachers. He graduated at Allegheny College in 1879, and received his A. B., A. M., D. D., and Ph. D. all from the same college. He began his ministry in South Kansas Conference, spent seven years in Kansas, and then transferred from Leavenworth to Smithfield St., Pittsburg, then to Plainfield, N. J., then to Grand Ave., Kansas City, then to Hennepin Ave., Minneapolis, Minn., then in 1901 to First Church, Cleveland. He has traveled in all European countries, also in Egypt, Palestine, Asia Minor, etc., and has crossed the Atlantic eight times. He was a delegate to the third Ecumenical Conference in London, in 1901, delivering one of the requested addresses, and was a delegate to the General Conference of 1904.

Dr. Mitchell is the author of a volume of travels in the Orient, and was one of twelve to furnish sermons for the 1905 series of the "Methodist Pulpit." He is always evangelistic, and his ministry is attended with large revivals. Especially interested in men, he always has more men than women in his congregations. Each winter in Cleveland he addresses on Sunday afternoons great mass meetings for men, under the auspices of the Y. M. C. A. He has also been on many of the programs for the International Epworth League conventions.

The beautiful new First Church embodies Dr. Mitchell's own views on church architecture. Every important item was in the program which he furnished to all the competitive architects. The one who best embodied his ideas was given the contract to build the church — J. Milton Dyer, a young architect of Cleveland.

Dr. Mitchell met his wife — Miss Clara Aull, of Pittsburg — in college, and she has been a marked factor in his success.

"BANKRUPTCY OF HIGHER CRITICISM"

PROF. L. T. TOWNSEND, S. T. D.

TWO things, naturalism and higher criticism, are undergoing at the present moment such hammering that one need not be surprised if their former advocates will soon begin to run, and a little later be tumbling over one another to get under cover. Darwinism, that once held imperial sway in the world of scholars, is today abandoned by all reputable scientists. Evolution, through some sort of indefinable transmutation, is still clung to, but it has no advocate who is able to frame a single statement in its defence that can be regarded as soundly scientific. Higher criticism likewise is scarcely better off. The recent attacks upon it in this country, in France and England, have so clearly shown its weakness that for some months its advocates have been saying nothing aggressive or new, being already conscious, apparently, that they are entirely unable to meet the many obligations that they have recklessly assumed.

A late article in the *Contemporary Review* (February, 1905), by Dr. Emil Reich, under the title, "The Bankruptcy of Higher Criticism," is especially noteworthy and vigorous. That which is of chief interest in Dr. Reich's article, however, relates to certain discoveries in East Africa by Captain Merker, a German military officer stationed there. By way of an introduction to what the Doctor says of these discoveries is a statement of the absurdity of the methods employed by higher critics in their fruitless attempts to reduce the narratives and personages of the Bible to the realms of fable and myth. The quiet but none the less humiliating ridicule he heaps upon the critics who have been making up "for their ignorance and inefficiency by incantations of high-sounding names and words," is fully deserved, as every one reading his article will concede. His crushing blows upon Prof. Hugo Winckler's attempts to "dissolve into myth the small portion of Jewish history which the critics had mercifully left us," leave no assets for the Professor and his endorsers to reckon upon.

But, passing to the interesting discoveries in East Africa, it will be seen that they have a most important bearing upon several questions that have been under vigorous discussion. Captain Merker, it should be said, is a most circumspect and conscientious investigator. During a period of eight years, in the neighborhood of Mt. Kilimanjaro, he spent his leisure hours gathering ethnological facts, and the results of this labor have just been published in an elaborate monograph under the patronage of the German *Kolonial gesellschaft*. In talking with the natives, who at first were discouragingly reticent as to their traditions, he asked them no leading questions lest he might, though unintentionally, bias their answers; nor did he refer in any way to the Old Testament records. In a word, his method was so thoroughly and scrupulously scientific that the results of his investigations are deserving of the utmost credence.

He found that the traditions of those

Masai negroes, during unknown centuries, had been handed down from father to son, but confined to a few privileged families. On certain state occasions, however, it had been the custom of the entire population of a kraal to meet together and listen to these legends of their forefathers, recited by those to whom had been especially committed what was regarded a precious national legacy. The similarity between those Masai traditions and the Bible records was to Captain Merker nothing less than an astonishing revelation. In fact, the resemblance is so close that the traditions of either one might be looked upon as a translation of those of the other.

According to the traditions of the Masai, Ngai, the god of that people, created all things, man and woman being the last and greatest of his creations. The story of their home in Paradise, of the temptation, fall and banishment from Eden, is almost identical with the Bible account. Traditions as to the first murder, as to the

negroes went southward into East Africa, other people also migrating to Afghanistan, Egypt, India and Persia; that the theory of Professor Delitzsch and his followers, which claims that the Jews purloined their traditions from the Babylonians, is without a shadow of foundation; that the philological methods of higher criticism when applied to historic matters are crude, even absurd; that the critics are utterly at sea when attempting to decide which are the older traditions, those of the Babylonians, those of the Hebrews, or those of the Masai; and that the distinguishing feature of Hebrew traditions, if they are to be called such, is the appearance in them of those mighty personalities of which no other ancient nation can boast — Moses, David, the prophets, and Jesus — men about whom Hebrew history and Jewish history revolve as the planets about the sun.

Dr. Reich also makes it clear that higher critics, by their philological methods, are as incapable of deciding upon the integrity of the historic writings of the Bible as would be an ordinary school teacher of the French or German language to write a reliable history of the French or German people. He shows, too, that geography and the political, ethical and religious life of a nation are the essential sources of historic accuracy, of which sources, however, the higher critics have been unpardonably neglectful and ignorant. The Doctor likewise well expresses surprise that thinking people have conceded without question almost every claim made by the higher critics. "How comes it about," he asks, "that the world does not see the incongruity of allowing itself to be lectured upon ancient history, upon the origin of religions, and upon subjects even more sacred, by some little German philological pedant in some obscure German town? How comes it that there is so little inquiry into his qualifications for making broad and generous inductions?" And might not the same questions be asked as to some of our American higher critics?

It would seem, therefore, that as biological science has shown that naturalism is utterly unable to account for life apart from supernatural intervention; as geological science, in harmony with Bible revelation, has shown that man, instead of having been on earth a hundred thousand years or more, is a recent comer; as excavations in Assyria, Egypt and Southern Europe have silenced the anti-Scriptural claims of the evolutionist that man's beginnings were barbarian and brutish — so, too, these discoveries in East Africa have silenced forever the baseless assumptions and assertions made by higher critics that the records of the Old Testament have no historic value, that they are myths and traditions stolen from the Babylonian people.

And how amazingly providential, to the orthodox believer, seem those discoveries that have been made from time to time, and often at the most opportune time, confirmations of the primitive view that the Jewish and Christian Scriptures are a divine revelation! It would seem, if one is sure of his interpretation of the Bible, however at variance its teachings may appear to be from the views of the world's scholarship, that if one will wait patient-



DR. EMIL REICH

early and great wickedness of humanity, as to the building of an ark, as to a disastrous flood, the sending forth of the dove and the rainbow, show the most striking parallelisms with the Bible account of these same beginnings of the human family. The Masai traditions contain nothing relating to New Testament history and nothing in Old Testament history after the giving of a code of laws, all of which goes to show their early origin. Dr. Reich, in his article, presents four alternatives as to these Masai traditions, and after a brief discussion of each reaches these conclusions: That in Arabia, among her "early, hardy, beautiful and gifted people," is to be found the common home of all traditions that relate to the early history of the human race; that different colonies carried those traditions from Arabia into the countries to which they migrated, those who were or who became Chaldeans going northeastward into Babylonia, those who became Hebrews going northward into Palestine, while the Masai

ly and long enough, the revelations of the blessed Book, under a clearer light, will be found, if we may judge from the past, standing perfectly secure, while the blight of bankruptcy sooner or later will overtake every theory opposed to the truthfulness and integrity of that Book accepted as the Word of God by the Christian consciousness of twenty centuries.

Miami, Florida.

AS SEEN THROUGH A MINISTER'S GLASSES

II

REV. EDWIN ALONZO BLAKE, D. D.

IT seems so strange that I am on the very sea —

The Mediterranean

— of which I have read and studied so much! I have often thought since first we came upon it last Monday morning, and passed the huge "Pillars of Hercules," if it could but speak, what a story it would tell! How much of traffic it bore for the ancient Phoenicians; how its winds waited across its bosom the message of the Gospel of peace; and how at times, at least, it came near destroying the Great Apostle to the Gentile world! Then I would like to have it tell us what it thought of the American admiral who, by command of the new Republic, sailed into the harbor of Algiers one day and put a stop to the miserable pirate traffic that had been a terror to all merchantmen for generations.

Referring to

Algiers,

recalls our visit of yesterday afternoon. After miles of sailing from Gibraltar, at 8 p. m. we dropped anchor in that most beautiful harbor. It was amusing to see the rush of natives in their boats, each striving to see who should get the first and most passengers. They climbed upon the stairs of the gangway, and would have filled the narrow space but for the cuffs and kicks our sailors were compelled to administer. As soon, however, as we had passed the law of quarantine, the passengers were allowed to step down the gangplank and be hustled into the boats, most of which were manned by Arabs dressed in their peculiar garb. They were slow indeed, and seemed almost blind to the way they were going, which carelessness called forth many a chiding from the ladies on board. It gave them little concern, however, as they understood not a word, and were only intent upon getting a half franc, the price of the passage. The agent of L'Accès par le C. & au Mustapha Palace Hôtel had already given us his card, but we had not come for hotels, but to "do the town," and thither we proceeded.

It had been our desire from the first to visit the old Arab settlement, which was built long before any one now on earth was born, and before many a strong government now classed among the Powers existed. It is well in a country where one knows not the language to "make haste slowly," in order to avoid all confusion and unnecessary mistakes. Our conductor, Dr. Matthews, knows well how to travel, and guide a party, too, and we found no difficulty in discovering easily what we wished. We were assisted, however, by an American lady now living in Algiers, who chanced to be upon the electric car. She was so delighted to hear the voice of a Yankee that she told us just where to alight, and then where to find the street for which we were looking, La Rue du Chameau. She showed us, first, the ancient

Palace of the Deys, and pointed out the room where it is said that one of their number slapped the face of the French envoy, which caused the wresting of the country from the Moors and the placing of it under control of the French. She was a kind young woman, and, but for her, I fear we should have lost much of the pleasure of our day's visit. The view from the Palace of the Deys is wonderfully picturesque. It overlooks the harbor and the whole town, besides commanding the entrance to the old Arab settlement. She warned us — and we heeded the injunction — to button our coats and cover our jewelry, for these Arabs are noted for their pilfering. In passing out from the palace yard we came across a number of French soldiers, who were practicing on the streets as a parade-ground, rather than in a large field like our American "boys."

After a little search we found Camel St., about eight or ten feet wide, and approached by a few stone steps. I do not know what you would think of such streets in Boston, noted for narrow lanes and contracted thoroughfares; but the latter are wide and beautiful compared with these. Soon we began to descend. On either side were shops of various kinds, and curious people gazing and laughing at us as we passed. Little children soon flocked out to see us, and began to beg as they followed us along. We gave them nothing, but as soon as they left others took their places, so that through the whole journey we were not without such little Arab escorts. I wish some of our American boys and girls could have been with us and seen the low, dingy, filthy homes in which these children live; I fancy they would love their own homes better. All I could think of was a phrase I had heard many times, but did not till then appreciate — "You are worse than the Arabs."

We turned off into one street as we proceeded down the hill, which seemed to terminate at a prison gate, and the curious natives laughed heartily. Retracing our steps, we took another turn, this time down a steeper hill and through a narrower street if possible, not knowing or caring much whither we went or where we brought up. Here we saw peanut vendors, sellers of meat, makers of shoes, and dealers in all sorts of ware. You in America would have been shocked had you been with us that day, and would have wondered how we got out whole. But we did, and wiser and better for the trip.

The buildings in Algiers are of old Arab construction, with narrow doors and windows, and balconies supported by brackets of unsawed wood. I wish I had time and space to tell you of the markets we visited, the stores we entered, and of "divine service" we attended in the "little mosque" near the boat landing.

As this minister looked through his glasses that day, he could but compare his own city with this city of Africa. We in America sometimes think Christianity is a failure; but could we compare it with what has been done by other religions we would think it had accomplished considerable toward lifting the human race. The women here, veiled, despised, excluded from all places of honor and trust, the plaything of imperious man, present quite a contrast to our American women, whom we honor, trust and adore.

Near Sardinia, March 1.

Weary! And who is not
That bears life's burdens faithfully?
Trudge yet
A little longer. When your sun has set
You will have reached the spot
Where you may rest.

— Selected.

"THE CHRISTIAN MYSTERIES"

REV. F. W. COLEMAN.

L AST summer while in London I had two experiences which impressed me deeply. One day I bought for eight cents a paper-covered copy of Haeckel's "The Riddle of the Universe," issued by the Rationalist Press Association. This society is engaged, I found, in the active dissemination of literature for the avowed purpose of subverting religion. Its books are sold nearly everywhere at this cheap rate. They are books of influence and power, because written by some of the ablest men of our age; and are all the more subtle in their destructive work because they are not written for the purpose of direct attack. They assume the patronizing attitude of "explaining" the Christian religion rather than opposing it.

Not many days after this purchase, I read a full report in the *Times* of the address of Mr. Balfour, the British Prime Minister, before the British Scientific Association, on "Reflections Suggested by the New Theory of Matter." This address by a man who is no dilettante, either in science or philosophy, before a representative body of scientific men, marks a new era in religious thought.

"The Riddle of the Universe," published as late as 1899, seems to be the anti-climax to that brilliant attempt to explain everything in heaven above and on the earth beneath by the new principle of evolution. To many half-educated people it will do and has already done, serious injury. But ere long, I think it safe to say, it will be used chiefly as a *reductio ad absurdum* argument against the extreme dogmatic position of a defunct school.

Mr. Balfour in his address has crystallized, by clear statement and cogent argument, the feeling very general among the scientists of today that the mystery of things is still as far from us as ever. Increasing knowledge has brought increasing mystery. To solve one problem is but an introduction to still larger ones. In his own words: "The more imposing seems the scheme of what we know, the more difficult it is to explain the ultimate criteria by which we claim to know it."

Theology and science were during many ages one. Modern thought has separated them so violently that for a while they have been antagonistic. But, thank God, we believe a happier era is dawning in which, through a sane and healthy criticism of theology, and through a spiritual interpretation of the facts of science, these two are to be again united never to be divorced; that, "Mind and soul according well may make one music as before, but vaster!"

"The Evolution of the Idea of God," by Grant Allen, also published by the Rationalist Press for its propaganda, is another attempt at "explaining" the mystery of religion by endeavoring to trace its origin from primitive ancestor, fetish and ghost-worship. But as some one has said, "No one who had not seen an oak could guess the oak from the acorn." The real question is not so much whence does religion come, but where does religion lead to. The origin of religion, like the origin of life, is one of God's holy mysteries, which lies just outside of man's dream.

Christianity does not explain mysteries; it is itself the greatest mystery of them all. Its truths, though not contrary to reason, may be above reason. The Apostle well says in regard to them: "We speak the wisdom of God in a mystery." If this wisdom were revealed more fully than it is, might it not require some new faculty of the mind to comprehend it? In the implications gathered from Mr. Balfour's address, this admission of intellectual impotency, so easily admitted by the devout Christian, is also the position to which both philosopher and scientist must ultimately be forced. If this be so, greater knowledge will indeed bring greater reverence.

Providence, R. I.

What Our Ministers Are Preaching

Calvary's Meaning

REV. JOHN D. PICKLES, PH. D.
Pastor St. Church, South Boston.

TEXT. — "He saved others; himself He cannot save." — MATT. 27:42.

WE must tread softly here, for we are in the chamber of death. Not in some richly furnished apartment where luxury waits on the dying, nor in some hovel where poverty breathes its life away; we are out on the hilltop with the sky for walls and ceiling, with angels and men for witnesses, and with a great tragedy in process of culmination. Out of the Damascus gate there had passed a tumultuous procession. At its head marched Roman soldiers guarding a Prisoner condemned to death by crucifixion. And now between two thieves He hangs, the victim of Pharisaic hatred and Roman injustice.

Notice the four classes which thus made themselves forever infamous by the shameless malice and pitiless cruelty with which they congratulated themselves on the success of their savage hatred. Crowding past in a surging, jostling, moblike multitude was:

1. The rabble — the corner-loafers, the dregs of the market-places, the idle and



REV. J. D. PICKLES, PH. D.

the dissolute, who mockingly cry: "If Thou be the Son of God, come down from the Cross!"

2. The soldiers, whose sole duty was to see with impartial justice the sentence of the court carried out, caught the contagion of crime, and while gambling in His very presence for the garments they had stripped from His person, hurled their winged words of contempt in His face, and cruelly held up to His lips their cups of sour wine, derisively crying out: "If Thou be the King of the Jews, save Thyself!"

3. On either side of Him hung two criminals condemned for high crimes and misdemeanors. They, too, railed on Him and cried out: "If Thou be the Christ, save Thyself and us!"

4. A fourth class, more malignant than all the rest, represented by the chief priests and scribes, added its gibes and sneers, rendering the dying hours of this innocent Man the more distressful by the scoffing cry: "He saved others; himself He cannot save!"

Let us examine the text. We notice:

1. The truthfulness of the first state-

ment: "He saved others." Here is testimony of the greatest value. From the lips of His bitterest enemies, from those who had compassed His death, the testimony comes: "He saved others." It was true! Where should I begin to tell the deeds of this beneficent life?

2. The second statement is both false and true: "Himself He cannot save." (1) It is false when viewed simply in itself. As a mere question of power He could have saved Himself. He had anticipated this scene, and had said: "The good shepherd giveth his life for the sheep. I have power to lay it down and I have power to take it again. No man taketh it from Me, but I lay it down of Myself." (2) It was true when looked at from the larger viewpoint of His mission. In saving others the sacrifice of Himself was necessitated. There was a love-impossibility to save himself. Sin had wrenches a world from allegiance to God, and its recovery to loyalty and life was posited on the tragedy enacted on that hill top. You ask me for the philosophy of that scene. I have none. The Master said: "I am the Good Shepherd; the Good Shepherd giveth his life for the sheep." The whole Book, the vehicle of the revelation of God, is saturated with the one overshadowing truth that "Jesus Christ tasted death for every man." It was the crisis of the world, the dividing point of history. I quarrel with no man about his theory if he but hold to the fact. Whatever be the nature of that sublime transaction upon Calvary, whatever the name by which men call it — atonement, sacrifice, redemption, propitiation — whatever relation it bears to the moral law and to Divine righteousness, its relation to the human heart is luminous and life-giving.

"The Way of Life"

REV. C. S. DAVIS.
Pastor Stafford Springs Church, Conn.

TEXT. — "I was not disobedient unto the heavenly vision." — ACTS 26:19.

THE sages inform us that the labor of human thought is to reduce the order of sense to the order of reason, or rationally account for the phenomena of life. When Chicago was swept years ago by the destructive conflagration, the attention of a panic stricken populace was called to a striking and strange phenomenon: In the midst of the very path of the flames, defying the consuming element, towered the blackened form of a huge building apparently unharmed; and before the ashes of desolation had cooled, curious ones invaded the burnt district to unravel the mystery. The problem was solved — the building was of peculiar construction — had been built "fire proof."

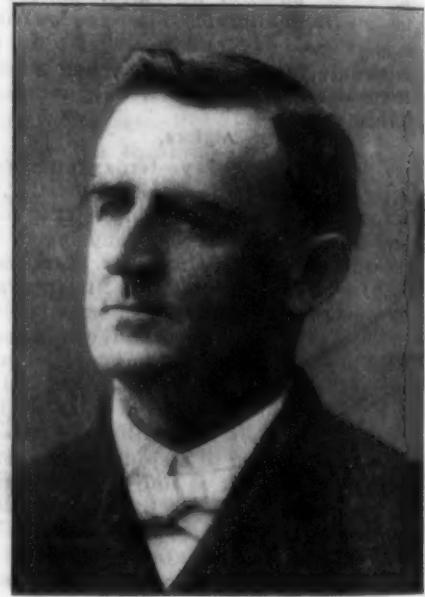
We have simply to survey the pages of human history to become awakened to the presence of kindred phenomena — towering personalities standing unmoved amid conflagrations which have swept everything before them and buried with hardly a vestige of monument nations and civilizations; and enlightened thought has ever been eager to invade the burning ashes to find the secret of their triumph.

Did Joseph resist a combination of suicidal tendencies which has proven so fatal in a world's history? The secret of his triumph is found in the ascendancy of that sentiment in his life, expressed in the simple utterance: "How can I do this thing and sin against God?" Did Paul exhibit a character and career that will ever pass current as one of heaven's mightiest revelations of true greatness?

The secret of that realization, the secret of all high attainment, is given us in the text: "I was not disobedient unto the heavenly vision."

The supreme possession of every life is vision, and the supreme triumph of thought in any age is the recognition of the Divine in human life. Too frequently we become oblivious to the presence of the "Bush that burns," and relegate revelation to other ages; too often we are deaf to the celestial voices which break the silence of every life.

When we speak of visions we think of Adam as he communed with Jehovah in the cool of the day, forgetting that every man who enters the shades of candid reverent reflection on the realities of life listens to the echoes of God's footsteps. We think of Abraham as he watches his altar in devout inquiry, and notes with exultant joy the token of the Divine presence in the burning lamp, forgetting that devout worshipers have ever caught on their altars the vision Divine. In this age, when through the ascendancy of materialistic conception it has not always been possible to repeat without insult the "creed that has been the regeneration of the world," it may be helpful to meditate upon the reality of life's visions, their place in the cate-



REV. C. S. DAVIS

gory of human knowledge, and their place in human life.

It may be comforting when we reflect that all knowledge, in ultimate analysis, reduces itself to vision. This material world whose existence has passed as so demonstrable, we may be surprised to learn is but the creation of an accommodating reason. If, however, you sigh for greater certainty and rush to the formal science, the same rational inquiry will lead to the same results. You will learn that all your invincible demonstrations rest upon postulates or visions, and every process of deduction is guided by the same.

The morally great are known, and only known, through moral vision. There is one hour supremely fortunate, supremely sacred in every life, and that is the hour of the soul's awakening to the higher values and the higher calls of life; there is one hour supremely crucial in every life, and that is the hour that registers its solemn response to that call — its "obedience to the heavenly vision," finding its fullest expression in Jesus Christ, our Lord.

Character-Building

REV. F. C. HADDOCK, PH. D.
Pastor Centenary Church, Auburndale, Mass.

TEXT.—"Rich toward God." — LUKE 12:21.

IN 1876 I visited the Centennial Exposition at Philadelphia. One object of interest especially made a lasting impression—the so-called "Bryant Vase," in honor of William Cullen Bryant. This vase, two or three feet in height, was



REV. F. C. HADDOCK, PH. D.

wrought in metal, and around its surface, in repoussé work, were delineated various scenes from Bryant's life and from his writings. It was a beautiful specimen of art, and appealed strongly to certain aesthetic feelings.

We have, in that product of art, three factors: Its scenes were hammered from within; they were wrought by a living soul; they exhibited patient toil carried on under the laws of artistic effort and the final goal, a finished result.

The Bryant Vase may thus stand symbolically for character and its building. All noble character involves these three factors: an inner effort, a living self, a lifelong labor working true to the laws of moral conduct and an ultimate ideal.

No right character is ever the result of mere external conditions. Reliance here is our perennial temptation, but is wholly futile.

All right character involves the living spirit within—the physical nature, the intellectual life, the career of the moral consciousness.

No high type of character can be the product of mere spontaneity of effort. Spontaneous life gives us chaos and the wilderness. Living forces require control and direction.

At this point emerges an important principle—both of encouragement and of judgment. Whoever shows forth the factors indicated has the prophecy of ideal character, no matter how rude and crude his life. On the other hand, though one may lack in many so-called important features, if these essentials obtain, we must credit him with that vital direction which is the quintessence of the true Christian. Our principle forbids criticism from any extraneous standpoint, and condemns outright judgment of character for what it is not rather than for what it is.

On the general platform of these considerations, we are prepared for that familiar thought in science—all life the product of development from the simple to the complex. The conclusion of all illustrations

here is, Personality the Goal of World-history. For this one goal all historic right tendencies and movements have obtained. In this transcendent aim the life and death of Jesus and the whole subsequent march of Christian forces stand justified and explained. This, indeed, is salvation, redemption—the development to its best of the free inner spirit of man.

But such a conception must make us entirely sympathetic with the crudest life in which our three factors really obtain, and must give us to feel that men of a different mold from ourselves are also touched with God's life, and are in the sweep of His gracious service. If life's nobilities are wrought from within, by a vitalized personality, working under the laws of moral endeavor and the ultimate goal as a man vitally sees it, there is character, there is richness toward God which nothing can obscure or gainsay.

Assuredly, then, must appear that love for essential truth which makes living divine. Even if it is only the smell and subtle remote flavor of truth, if we hold fast its love, we shall yet hold in the hand the real fruit, or perceive before the astonished eye the heavenly bloom, of the truth then concrete and all our own. Thereupon shall be seen in the vital centres of the soul an appreciation for the beautiful. Then, climax and justifying explanation of the world's existence, shall come the first and last eternal element of character, recognized by all always—goodness of heart. But in that event of our thought rises imperiously the loveliness and the power of Jesus, who asks of men only that they believe in Him, love Him, receive Him, that they may, as they infallibly will, be rich toward God.

National Training School and Sibley Hospital

REV. WILLIAM J. SMITH.

Having spent six days of inauguration week in Rust Hall, Washington, D. C., I am moved to write a brief letter to the New England readers of ZION'S HERALD, through the beneficence of some of whom the great work being accomplished there has been made possible.

In beautiful Washington, on North Capitol Street, are located two great institutions, forming one corporation by act of Congress. By this action the two are unified under one administration. Rev. C. W. Gallagher, D. D., a member of the New England Conference, is president of the Lucy Webb Hayes National Training School for Missionaries and Deaconesses, and superintendent of Sibley Memorial Hospital.

The Methodists of Washington are justly proud of these institutions and are very enthusiastic in their support. The late Bishop J. F. Harst was chairman of the board of trustees, and Bishop L. B. Wilson is now a member of the executive committee, while the names of many of the leading pastors and some of the wives of the members of Congress are on the list of their officers.

Here are four buildings in the same block, practically one, since they are connected with each other by iron bridges—Sibley Memorial Hospital; Nash Hall, now used as an annex to the Hospital; the president's house; and Rust Hall. Sibley Hospital is a very handsome brick edifice, and with the annex will easily accommodate eighty patients. In 1898 it treated 171 patients; last year, 846; while its emergency cases the past year were over 300. Thirty-five nurses give their kindly Christian attention to these sufferers who are committed to their care.

The Hospital is a part of the National Training School for Missionaries and Deaconesses, and furnishes the hospital training for those who desire to take this form of preparation for Christian work. About one hundred and fifty physicians annually bring their patients here, giving a very large variety of cases, both medical and surgical, from the treating of which the training nurse gets a broad and varied experience.

The work of the hospital is non sectarian; it is humanitarian and eminently Christian. During the past year the patients represented 17 denominations; more than one hundred were Catholics; over one hundred had no church preference. This hospital has given much attention to the idea of district nursing, and this brings relief to many weary sufferers who would otherwise receive no medical aid. This house-to-house visitation carries help and comfort to many a wretched home, and grandly illustrates the benevolent ministry of Jesus.

The president's house is a brick structure, neat and convenient, in the midst of the group.

Rust Hall is a beautiful and substantial building of five stories. On the ground floor are the class rooms, kindergarten, model kitchen, gymnasium and laundry. On the second floor are the offices, reception-room, parlors, chapel, library, reading room, dining room, and additional class-rooms. The other three stories are for dormitory purposes. These buildings have all modern improvements—heated with hot water and lighted with electricity—the entire plant being valued at about \$250,000.

A splendid course of study in the English Bible is pursued here under the instruction of Dr. Gallagher and his very able assistants. Courses of lectures are given on a large variety of subjects of great practical value by twenty-two persons, several of whom are from New England. The medical and physiological lectures cover a great variety of subjects and are given by specialists in their particular field.

The religious atmosphere of this great institution is very pronounced and delightful. In the chapel all gather for prayer, reading of the Scriptures, and sacred song at 5:30 in the afternoon. From 8:30 to 9 in the morning is the "Quiet Hour"—an hour for meditation and prayer, during which a hush of quiet settles down upon the institution that makes itself felt. The class-room is a means of grace and spiritual uplift to these Christian young women. These deaconesses connect themselves with the different Methodist Episcopal Churches in the city, and practice their profession while they carry forward their studies, and thus make themselves useful along the lines of their special work. It is very easy to understand how these deaconesses and nurses and deaconess nurses go forth to the most successful service from the scholarly and holy influences of such an institution as this.

It was a great pleasure to the writer to meet here Miss Bertha Sanford, the young deaconess who was one of the leaders in the great revival in Schenectady, N. Y., this last winter, whose power of speech and song was recognized by all as one of the mightiest factors in winning a multitude to God. She is a graduate of this Hospital and of the Training School, and goes out as a deaconess nurse, and grandly illustrates the results of the kind of work that is done there.

Dr. Gallagher is proving himself to be the right man in the right place. He teaches a great deal, and carries in head and heart all the details of this double institution, and is really one of the busiest men in the national capital. He responds to a great many calls to deliver special addresses, and sermons at the dedication of churches, and does a great deal of preaching on the Sabbath. He has good health and seems to be perfectly happy in his work. Mrs. Gallagher, the elect lady of the institution, is also one of the special lecturers in the Training School, and gives addresses to churches on the training and work of deaconesses.

During inauguration week nearly forty persons from various parts of the country were entertained at Rust Hall. A great many people going to Washington for a few days find it convenient to stop at this delightful institution, whose terms are very decidedly easier than those of the average hotel, while the accommodations are much better. In this way they help the institution financially, and greatly enjoy this homelike place, past whose doors the trolley cars go many times per hour night and day.

Burnside, Conn.

— Every man is glad to have God's help; only now and then is found a man whose first thought is how he can help God. What is your chief desire in your morning prayer for the day? Your honest answer to that question may reveal to you your spirit and purpose in life. — H. C. Trumbull.

THE FAMILY

CONSOLATION

LANTA WILSON SMITH.

Are you sitting alone in the shadow,
Bereft of companion and friend?
Let your grief lend to life a new mission,
The sweet with the bitter to blend.

You may toil for the hands that are folded,
Their pledges of love to fulfill;
And on errands of tenderest mercy
Speed forth for the feet that are still.

You may sing for the voice that is silent
The music of love's sweet refrain,
Till there falls a divine benediction
Of peace, over sorrow and pain.

Taunton, Mass.

Thoughts for the Thoughtful

The Torch and the White Line

Selections from a sermon delivered by REV. HENRY H. CLARK, O. D., Chaplain U. S. Navy, at the Naval Academy, Annapolis, Md., from the text: "I press toward the mark" (Phil. 3:14).

This is an allusion to the foot race. It often took place at night. Then each runner carried a torch. A white line marked the course from start to finish. The purpose of the torch was to enable the runner to keep his eye fixed upon the white line. The glory of the race consisted in keeping to the line and being first at the goal with torch alight. The night wind sometimes extinguished the torch.

To St. Paul the torch and the white line became striking symbols. The torch stood for the truths that inspired him, the truths touched with the fire from on high; the white line was emblematic of the things he was to pursue in his Christian life. These things represented the obligations, the exactations, of that life — loyalty to principle, endurance for the truth, goodness, purity, obedience, all that is beautiful and gracious in disposition, all that is strong in character. All these things owed their clearness of definition, their brightness, to the light God gives to consecrated lives.

How can we see the white line of any duty, any obligation, unless light be given us from above? This light, so to say, was always in the hand of the great apostle. None ever saw the white line of duty more clearly than he; none ever met its exacting with a nobler fidelity. The same torch that was given him is for us; the same line along which he ran is drawn in all our life. In the case of the ancient runners starlight was not enough; without the torch they could not see the line. Vain are all substitutes for the divine torch! Other lights there are, but they are cold and distant, like starlight. Trusting to education, morality, polite culture, how often we lose

sight of the line! How often we fail to meet the conditions of the race!

Once the torch was in his hand and the white line fully under his eye, we can imagine the intense eagerness of the runner for the start and his noble scorn of the strain and struggle of the race. Type of what St. Paul realized in his readiness for Christian service! Type of what we all may realize! In our Christian life we are to show contempt of hard conditions, scorn every desire to be out of the race. Divinely illuminated, we shall do so. Our hearts will thrill with the consciousness that we are runners, not loiterers, in the divinest calling that ever inspired the souls of men.

We are on this line in our daily, hourly life. We think we are on it only when we are attending to our strictly religious duties — when we are preaching or praying, or reading the Bible, doing something that we can label religious. But we are practically no more on the white line at such times than the athlete is on the running track when he is reading a manual or listening to the instructions of a trainer. We go to church, use all the means, not so much to do our duty as to learn how to do it. The duty, for the most part, is out in the wear and tear of life out on the dusty course where we must run with the footmen.

How many forget this! In our life as cit-

were made positive duties by St. Paul that we seldom think of as duties! Listen! Gravity — that is, a gentle, beautiful dignity; courtesy, the line on which true Christian culture ever fixes its eye. Then there is indignation without anger; pride without vanity; forbearance without weakness; kindness without ostentation. He saw all these things under the torch and included in the white line of the Christian life. On the line of these things he put forth spiritual earnestness and power.

In the varied work and callings of life where can we dispense with the torch and the white line? . . . Everywhere the white line is drawn. It is in our life as business men or working men, as mistress or maid, master or servant. Wherever there is duty to do, there is the white line; and wherever the white line is, there is the torch all ready to our hand — the torch that so glorifies the line and imparts such dignity to our position upon it.

We sum up the lessons of this sermon in the one word, obedience. Let us accept it for all our life, in the Christian idea of it and as a Christian command. Plain, homely, at times almost despised word, but genius of the world! Power of the writer's pen, the orator's tongue, the artist's brush, the sculptor's chisel, the musician's score, the officer's sword, the teacher's authority. It gave the Cross to the world, for He who hung upon it became obedient unto the death of the Cross. It is through obedience that we win the only prizes of life worth having, and, above all, the prize of eternal life.

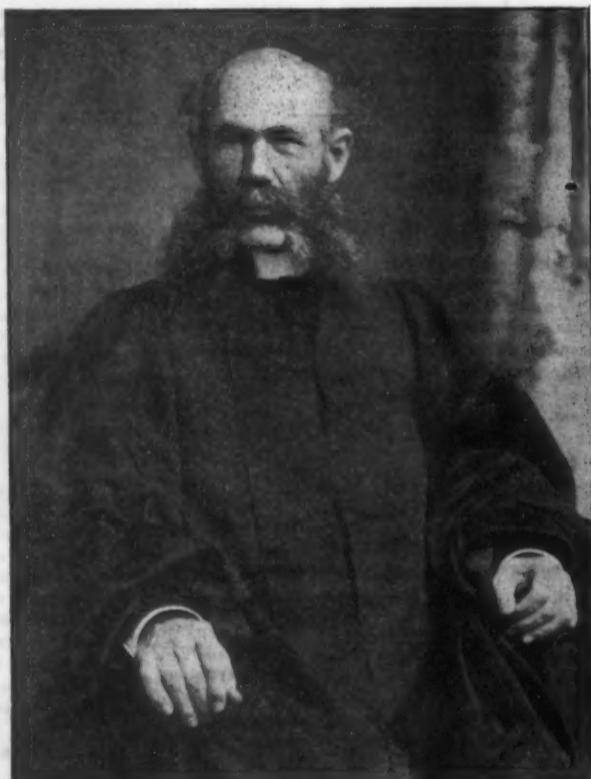
THE MINISTER WHO WAS NOT CALLED

MARION BRIER.

"WE have you down for Berne, if there is no change made. What do you think of it?"

The Minister looked up quickly as the presiding elder spoke. Conference was to close the next day, but up to this time he had had no intimation as to where his appointment for the next year was to be. "Berne? Berne?" he repeated, musingly. "I don't think I know anything about the place."

"Well, I'll tell you frankly it's a hard proposition," the presiding elder replied, a troubled look on his genial face. "I hate to send you there, but some one has to go. You see it is this way: They have petitioned for Brother Rydell. Now there are good reasons why I cannot possibly send him there this year; but they are particularly unreasonable people in that church, and if they cannot have the man they happen to set their minds upon, they invariably simply refuse to accept any one. Two years ago we sent Brother Wiley there. He is one of our best young men, intellectual and spiritual and intensely in earnest; but they happened to want Brother Harding that year, and when he was not sent there, the best and most brilliant man in the world would not have been acceptable to them. Well, the work proved a perfect failure. It was not Brother Wiley's fault. If they had given him any chance, he would have done good work there. But you know how impossible it is for him to do himself justice in an unfriendly, critical atmosphere; it simply killed his sermons, and socially it was no better for him. It is not



CHAPLAIN H. H. CLARK, U. S. N.

izens how many of us think of the white line of Christian duty as running through the duties of citizenship? What a miserable distinction we make between the sacred and the secular! A religious duty may not be a civic duty, but a civic duty always finds its loftiest motive, the torch that makes its whiteness sharp and clear, in religion. The torch and the white line are indispensable to the noble demands and fine possibilities of honest citizenship.

In our relations to one another, moral and social, how beautifully visible may be the white line! How many fine things

an encouraging prospect, I know, brother, but I thought it better that you understand the situation before going there," he concluded, as some one claimed his attention and he walked away, leaving the Minister to face the disquieting problem before him.

A little later in the day he met Frank Wiley, and was greeted with: "Well, I hear that you are down for Berne. You have my sympathy. Better take your overcoat along, for you'll find the atmosphere chilly unless your experience there is different from mine."

The Minister smiled queerly. "You are encouraging," he said, drily. But he asked no questions about the people among whom he was to spend the following year.

The list of appointments was read the next morning. Conference adjourned, and the ministers went their various ways to take up the work of the new year.

Four o'clock the next Saturday afternoon found the Minister approaching Berne. There was a good view of the pretty little town from the car window, and he looked at it thoughtfully with a certain sinking of the heart at the knowledge that he was not wanted by these people to whom he had been sent.

The train came to a standstill, and he stepped off on to the platform and looked about. There was no one to meet him. A few curious glances were turned in his direction, but no one approached him. Taking up his grip, he made his way over toward the centre of the town in search of a hotel. In spite of himself there was a chill feeling at his heart that made him smile grimly to himself in memory of his predecessor's advice in regard to an overcoat.

Sunday morning he stood in the pulpit as the bell ceased to ring and looked down into the faces before him. These people were "his people," and his heart went out to them in a great desire that he might in truth be God's messenger to them. But in the faces, some coolly critical, some indifferent, he was vaguely conscious of reading the fact that he did not hold the position in their thoughts and affection of "their pastor." "I must win that," he thought, with quiet determination.

He had given much prayer and study to his sermon — prayer that he might be given a message to this people, and study that he might make that message plain and forceful. He commenced to speak. But soon the impression grew upon him that instead of standing before this people with a message to them, he was standing on trial before a prejudiced jury.

Before those unresponsive, keenly critical faces he found himself growing self-conscious in spite of himself. His thoughts that had been filled with the message he was trying to deliver were drawn to himself, noting his gestures, his general appearance, the construction of his sentences in the light of the critical eyes fixed upon him. His line of thought was broken; he hesitated, stammered, repeated himself. Disapproval grew stronger in the faces before him. His manner became nervous and his gestures awkward, while the gleam of amusement that he detected in some of the eyes fixed upon him did not improve matters any.

The hour seemed to drag itself out in-

terminably long, but finally it did come to an end, and he was free to dismiss the congregation. It had always been his custom after the benediction to hasten down to the door and shake hands with each one present as they passed out; but his sense of failure was too keen that morning; he felt that one icy handshake would take the last remnant of his courage. So he stood quietly behind the pulpit and watched the congregation as it filed quickly out. Not one person stopped to bid him welcome to the place. It was with a heavy heart that he took up his hat and slowly left the church.

It was a very discouraged Minister who sat in his room at the hotel that afternoon, living over the events of the morning and looking forward to the fifty Sundays before him on which he must face these same conditions. But it was only for a time; then the relaxed lines of determination about his mouth deepened and grew firmer once more. "God has sent me to this people," he told himself firmly, "and I do not believe that He sent me to fail."

That evening he stood before the people again and tried to preach looking down into the same criticising faces. He tried his best to throw off the chilling influence of the lack of response in his audience, but it was useless. He was fast becoming as self-conscious and nervous as he had been in the morning, and was once more losing his line of thought. It was simply impossible to speak freely in that unfriendly atmosphere.

Suddenly in the midst of a sentence he stopped short and stood silently looking down into the faces before him. He watched them, quietly, thoughtfully, as the critical and indifferent expressions changed to one of curiosity. The quiet, self possessed man standing before them could not have broken down in his sermon. Why, then, had he stopped in the middle of a sentence? What was he waiting for? What was he going to do? Every eye was fixed upon him curiously.

"Once when I was a small lad," he began, irrelevantly, "I was returning home from our nearest neighbor's one bitterly cold evening. We lived on the frontier, where neighbors were widely scattered, and it was nearly two miles between the two log houses. I had gone about half the distance, and was walking backward to protect my face from the cutting wind, when I stumbled against something in the snow. I can remember as if it were today how my heart seemed to stop beating, I was so frightened, when I discovered that it was a man lying there half buried in the snow, freezing to death in the bitter cold. But that was nothing to the fierce, frightened pain that clutched at my heart a moment later when I recognized the old red-and-brown 'comforter' wrapped around his throat, and knew that it was my big brother, Will, lying there unconscious. Like a flash it came to my mind what had happened: Will had told me that he was going to town that evening with Prince, a half-broken colt that father had bought a few days before. Prince must have run away and thrown him out of the sleigh, striking his head on a sharp piece of ice with a blow that

made him unconscious, and now he was fast freezing to death.

"I shook him with all my small might. I rubbed snow in his face. I shouted his name between my sobs, begging him to wake up; but it was useless. I tried to drag him through the snow toward home. I could not move him. I dared not leave him to go for help, for it would not take long in that bitter cold for a man to freeze. Great sobs shook me. Oh, if only Ed would come — big, strong, brave Ed Martin, my brother's chum and my hero! Ed would know what to do. Scarcely knowing what I did, in my despair I called him again and again, shouting his name out into the night.

"My heart stopped beating, then gave a great bound of hope. Surely I heard a team! Ed was coming! We would save Will! The hoof-beats came nearer. A big bob-sled drew up in front of us. 'Ed!' I shouted, frantically. Some one jumped out and hastened through the snow to us. It was not Ed. It was Joe Kent. 'Joe, help me, quick!' I shouted. 'Will's freezing!' Then I cried, I was so glad he had come. Joe helped me to lift Will into the box of the sled; the horses fairly flew over the ground, and in ten minutes Will was carried into the house at home and mother was bustling about caring for him."

The Minister paused. Every eye was fixed upon him, every face full of interest and curiosity. Why had he stopped in the middle of his sermon to tell this story? He leaned forward.

"Brothers, sisters," he said, "when Ed did not come, I let Joe help me, and we saved Will."

The look of interested curiosity on the faces deepened to bewildered wonder. The clock on the wall struck off the seconds while minister and people looked into each other's faces.

"All about you are men, women and children needing help; there is work to be done." The Minister's voice was low and earnest. "Brothers, sisters, Ed did not come, but Joe is here. Will you let him help you, and will you help him to do the work God has given this church to do, or must those who need our help be refused because only Joe came instead of Ed?"

He leaned forward, as if awaiting an answer. Over the bewildered faces before him a light of understanding slowly dawned, and in the moistened eyes and the thoughtful faces he thought that he read his answer.

At the last quarterly conference that year the presiding elder put his hand on the Minister's shoulder. "I am more than pleased with the work this church has done this year," he said, heartily. "It has accomplished a great amount of good. You seem to have a strong corps of willing, efficient workers. I must certainly revise my estimate of this charge."

"By the way," he continued, a moment later, "your name is not Joe, is it? I noticed that one of the members spoke of you as 'Joe' today, and I wondered what it meant."

— A storekeeper who had been married recently was exceedingly tender to his wife in his speech. One day a little boy entered the store, wishing to purchase a toy. "My

lamb, will you wait on that boy, please?" said the busy proprietor to his wife. The boy's eyes opened wide in wonder. He was soon served and went away, but in a few days later returned to have the toy changed. Doubting that the boy had purchased it at his shop the proprietor asked, "Who waited on you?" "It was the lamb, sir."

CHARGE OF THE BARGAIN BRIGADE

Half a league, half a league.
Half a league onward!
Quick to the bargain sale
Rushed the Six Hundred.

"Forward, female brigade!
Charge the dressgoods," she said.
To the department store
Surged the Six Hundred.

"Forward, female brigade!"
Was there a soul dismayed?
Hopeful, but yet afraid
Counters were plundered!
Theirs not to make reply,
Theirs but to dress and fly;
Theirs only but to try
To get there first or die!
Quick to that bargain sale
Took the Six Hundred!

Silks to the right of them,
Ginghams to left of them,
Linens before them.
Floor walkers wondered!
Quizzing the tired clerks,
(You know just how it works),
Pawing with frantic jerks,
Remnants all sundered.
Bravely they rushed and well,
Hither and yon, peil-meil,
Without a breathing spell,
Crazy Six Hundred!

What a clean-up they made
At that wild bargain raid!
"Will the goods wash, or fade?"
Each woman wondered.
Honor the nerve displayed
Over each nine-cent trade,
Whether 'twas charged or paid,
Tired Six Hundred!

— E. A. BRININSTOOL, in *Leslie's Weekly*.

The Level of Expense

"THEY'RE an undoubted bargain, but I can't afford it," said a sensible young matron recently, looking longingly at some silk stockings offered at a tremendous reduction. "They are not on my level of expense, you see."

"But I don't see," said her friend. "You have more to spend than I, and even I can afford those, at such a price. They are down to my level — why not to yours?"

"My level isn't up to them," returned the first speaker, smiling. "Expenses, like water, seek a level. My dress is not up to the silk stocking level. My shoes and slippers are not up to it. My furniture and table are not up to it. These stockings happen to fall below their regular level in price. I can buy them, for that reason. But they remain unsuitable to my other belongings, just the same. If I were to get them, I should want a bargain in dainty slippers, and watch for it, and waste my time doing so. If I secured it, I would want either a reduction in handsome silk petticoats, or else I would buy one that I couldn't afford, on the plea that I had saved money on the slippers and stockings, getting them so cheap. Then my gowns and hats would seem not good enough — and so on. My whole level of expenses would be listed. And it is quite high enough now. Dick says most people that live beyond their means begin by ignorance of the law of proportion, and I am more sure he is right every day. Learn the suitable level and keep to it, and the economical problem is solved. Did you notice that girl who bought two pairs of the silk stockings? She works in a factory. She wears cheap jewelry and reads

trashy novels, and all that. Why should I put myself on her foolish level by buying unsuitable bargains? Don't look horrified. Think about it."

Was she not right? — *Harper's Bazaar*.

A Trouble Sieve

"YOUR house is certainly well furnished, Dorothea, and your kitchen would make any one fall in love with housework on the spot; but there is one kind of a sieve which you mustn't forget to have on hand."

Dorothea looked at her aunt in surprise. "Why, I thought I had plenty," she replied, perplexed. "There's a patent one for the flour, and a coarse one and two fine ones, and a sieve especially for purées, and —"

Aunt Anne smiled. "I mean another kind, my dear. I refer to a 'trouble sieve.'"

"What upon earth" — exclaimed the bride, astonished.

"It does need an explanation, doesn't it? Now that you've started housekeeping, you'll find that you have a lot of little cares and worries. Sometimes the maid will be careless, sometimes you'll break a pretty vase, or the grocer or butcher will disappoint you. Now you want to put all your troubles through a sieve, so that you won't bother John with all sorts of insignificant things. If you have a bad headache, he will gladly sympathize with you, and do all in his power to relieve you; but don't get into the habit of bothering him with every little ache or pain you have. Do the same way with your other annoyances. Put them through the trouble sieve and share the important ones with your husband, but let the little petty ones slip out and be forgotten or endured in silence."

In fact, it is a principle which not only applies to wives, but to any one. Those who love you will gladly share all your sorrows and trials, but don't be a constant drainer of their sympathy for little, unimportant things. "Sift your troubles." — ELSIE D. YALE, in *Wellspring*.

Returning Bread-Crumbs

MARJORIE and her intimate friend, Harriet, had just come home from a visit to Wilton, and they were telling Marjorie's mother all about it.

"People were so nice to us," said Marjorie, "because they all remembered it was your old home, and they thought I was quite nice for being your daughter."

"Yes," said Harriet. "We'd meet an old lady in the street and she'd say, 'Is this Helen Carter's girl? I heard you were here, dear. I wanted to see you.'"

"It's very dear of them," Mrs. Laughlin kept saying, her eyes wet with tears. "And I haven't been there since I was twenty-five. Yes, it's lovely."

"There was one old lady who said you read to her all that year she couldn't use her eyes," Marjorie went on, her own face glowing. "She said other people offered, but somehow they never had much time. They'd come at odd hours, when she didn't expect them, and they'd scurry through a story as if they were possessed. Yes, that's what she said — exactly as if they were possessed."

"But Helen Carter came when she was expected," put in Harriet, "and acted as if she had all the time there was. And when other people 'kinder dropped off,' there was Helen Carter, reading every day as if she intended to spend her life at it."

"Then there was the crying baby the winter Mrs. Elbridge had rheumatic fever," said Marjorie.

"Don't, dear!" her mother protested,

smiling and flushing like a girl. "I'd forgotten those old 'doings.' Why, it was twenty-five years ago!"

"Ah, but they haven't forgotten," said Harriet. "And now we've been told about it, we sha'n't forget, either."

"Why, mother, I didn't know you were such a character," said Marjorie, putting an arm about her and gazing at her adoringly. "I knew you were now, but I'd no idea you'd always behaved so. I can almost see why father took a notion to marry you!" — *Youth's Companion*.

BOYS AND GIRLS

A PUSSY WILLOW FAIR

HELEN M. RICHARDSON.

"WHAT can we have that hasn't been done to death?" The speaker leaned her head upon her hand and fixed her troubled eyes upon her companion.

"Do you think that it is necessary to have something entirely new, Mollie?"

"Yes, if we want to make any money out of it. It is always the new things that take. I do wish it wasn't so hard to be original."

"I have it!" exclaimed Mollie, springing to her feet. "It is going to be an Easter sale, and pussy willows are in their prime. Let's have a Pussy Willow Fair!"

"Just the thing!" cried her friend, giving her an ecstatic hug. "I was sure you could help me out, if you only set your wits to work."

For a week the girls haunted the meadows and roadsides; and the pussy willows, as if to help along the good cause, adorned themselves in silver gray coats that were a joy to look upon.

"I believe the pussy willows never were in such good condition," Polly Holdena exclaimed, as they began their decorations.

"I agree with you, and as it is to be a Pussy Willow Fair, we must have some for sale, also. Every one likes a bunch of 'kitties' in the house, in the spring," Mollie said, as she stuck a few in a vase, to note the effect.

"Yes, we will have them at every table, arranged in bunches to sell for ten cents apiece," replied delighted Polly, surveying the decorations, of which they were both justly proud.

Art had assisted nature, and where real pussy willows could not be utilized, they had the painted imitation. The placard opposite the entrance read: "Welcome to our Pussy Willow Fair," painted in catkin letters.

The decorations at all the booths were gray, matching, as closely as possible, the silver gray of the pussy willows. A pagoda-shaped top was made of soft gray cloth, caught here and there with sprays of catkins. The attendants were dressed in gray, and wore pussy willows in their hair. Little girls in gray dresses carried baskets filled with bunches of them, which they sold at ten cents a bunch. Jonquils and violets, also, found ready sale, and many kinds of potted plants.

Easter eggs quaintly decorated with sprays of pussy willows, as perfect as paint and brush could make them, were eagerly sought for, and made a pleasing variety among the usual things offered at an Easter sale.

"It was the novelty of the affair which made it such a success," a lady remarked as she turned away from the charming scene, with a bunch of pussy willows in her hand.

"You are right. I don't believe they would have made half as much money if it hadn't been for those dear little pussy-willow peddlers, and if it had been just a common Easter sale," was the reply.

Waltham, Mass.

A SPRING AIRING

All the good little kittens have washed their mittens,
And hung them up to dry;
They're gray and fluffy, and soft and muffy,
But it's time to lay them by;
And now that we've come to the spring of the year,
They have them all out airing here;
And that is the reason, I do suppose,
Why this little tree that every one knows,
By the name of Pussy Willow goes.

— MARTHA BURR BANKS, in *Good House-keeping*.

THE GROCER'S TEST

"WHAT I want," said Mr. Philpotts, leaning over the counter of his own grocery in a confidential sort of way, "is a good, thoroughly dependable sort of a boy. He must be careful and obliging, accurate and quick at figures. Got any boys like that?"

It was the village schoolmaster to whom the grocer was talking.

"Two of them," came the reply. "There they go now," and he looked across to the other side of the street, where Jack Willis and Charlie Crawford were sauntering along together.

"I don't need two," said Mr. Philpotts. "Dye reckon I could get one of those fellows without the other?"

"They aren't quite so inseparable as that," the schoolmaster said, laughing. "Either of them will suit you. Jack is the quickest at figures, but — you'll be safe in choosing either," he added, turning to go.

Mr. Philpotts scratched his head. "Now, how am I to know which one I want?" he said, in perplexity. "If he'd just recommended one of them there wouldn't have been any trouble. So Jack's the quickest at figures? That's one thing in favor of Jack; but let me see."

Mr. Philpotts must have been in a brown study for as much as a minute. Then he went and weighed out fifty pounds of granulated sugar and twenty pounds of bacon for an out-of-town customer. He chuckled while he was doing it, and it was evident that he had hit upon a plan.

"And as sure as you live, sir," he said to himself, rubbing his hands together, "if I find they both do, I'll hire 'em, sir; I'll hire 'em both."

Mr. Philpotts did not trouble himself about the possibility of not being able to get either boy. The privilege of clerking for Mr. Philpotts during the vacation was too eagerly coveted by the school boys to render it likely that he could fail to secure the lad he chose.

As it happened, both Jack Willis and Charlie Crawford had been longing for the place. It was well known, however, that Mr. Philpotts usually made his own choice, and that there was little advantage in making application for the place.

But it was with a little thrill of excitement that Charlie replied to Mr. Philpotts' query that evening as he went into the store on an errand for his mother.

"Are you in a hurry, Charlie?" the grocer had asked.

How Charlie wished that he were not!

"Mother needs these things for supper," he replied, "and I promised to hurry back. Was there something you wanted of me, Mr. Philpotts?"

He could not keep the eagerness out of his voice, and Mr. Philpotts understood.

"Only to ask you about something," he answered, indifferently. "Drop in some time when you are passing, if it isn't too much trouble, Charlie."

"I'll come this evening," Charlie promised, and was off like a flash.

"He wanted to stay," Mr. Philpotts mused. "But he was faithful to his mother's errand. That's one for Charlie. But Jack's quicker at figures, and that's one for Jack. Well, we'll see." And Mr. Philpotts rubbed his hands and waited for Jack.

As luck would have it, it was not many minutes before Jack entered, also on an errand for his mother.

"Are you in a hurry, Jack?" asked the grocer, weighing out the pound of tea which Jack had asked for.

"Not particularly," Jack answered.

"Doesn't your mother want this tea right away?" queried Mr. Philpotts, sharply.

"Oh, I guess not, not for a little while, anyway. Did you want something, Mr. Philpotts?"

"I wanted a little talk with you," the grocer began. Jack's eyes sparkled. "To tell you the truth," Mr. Philpotts went on, "I wanted to ask you about Charlie Crawford."

"I notice you and he are pretty thick," the grocer continued, "and I have a notion that nobody knows so much about a boy as his friends. Now, I've been thinking about having him in the store with me this summer, and I thought I'd ask you if you could recommend him. I know I'm a queer old duffer, but I'd rather have your opinion than the schoolmaster's. You know Charlie better. Now, what can you say for your friend?"

It looked very much as if Jack could not say anything. How was he to know that Mr. Philpotts was saying over to himself: "Faithful to his promise, and that's one for Charlie. But Jack's quick at figures, and that's one for Jack. Maybe Jack's mother didn't tell him to hurry, so I won't call this delay one against Jack."

Jack was silent so long that the grocer resumed his questioning.

"Is Charlie neat and careful and courteous and trustworthy?" asked he.

"Oh, yes," Jack at last found his voice. "He's all that."

Somewhat his words didn't sound one bit enthusiastic. He wanted that place so much for himself.

"And quick at figures?" the grocer

pursued. "I'm very particular about that."

"He's fair," admitted Jack. "He isn't the best in the class."

"Never knew him to cheat at games or do any mean little thing like that, did you?"

"No," Jack replied. You would have thought he spoke reluctantly.

"Anything else you think I ought to know?" queried the grocer.

"N-no," stammered Jack. "Charlie's a good fellow, but —"

"But I see you don't want to tell me," Mr. Philpotts said, suddenly, "You are too loyal to your friend to finish that but. I am obliged to you, Jack. I'll make further inquiries."

Now Mr. Philpotts had not put the faintest trace of sarcasm into his sentence regarding Jack's loyalty, but somehow Jack did not feel very happy, although he hoped that the "further inquiries" would turn Mr. Philpotts' attention to himself. He would have felt less happy had he known that the further inquiries were to be made of Charlie himself.

That evening Charlie called on the grocer. Perhaps he was disappointed when that individual began to inquire about Jack Willis, but, if so, he had conquered his chagrin before it came his turn to speak.

"I'm sure Jack would just suit you, Mr. Philpotts," he said, and, although his voice was quiet, it was enthusiastic still. "Everybody likes Jack, and he is so bright and quick. And he's a splendid scholar — the best in the class."

Mr. Philpotts went on with his searching questions, but Charlie became only still more spirited in his admiration of his friend. There was no faint praise in his voice or words. At last the grocer asked quite suddenly: "Wouldn't you like the place yourself, Charlie?"

Charlie hesitated. Then he spoke the truth:

"Yes, Mr. Philpotts, but I wouldn't stand in Jack's way a minute. I'll be glad to see him get it."

It has always been an unexplained mystery to Charlie why Mr. Philpotts answered as he did:

"The place is yours, Charlie. I was only testing you. I didn't have the faintest notion of hiring Jack."

Charlie demurred a little.

"It will be you, or some other boy, not Jack," Mr. Philpotts said, firmly. "I have my reasons."

Charlie never knew, nor did Jack, but Mr. Philpotts summed up his reasons this way:

"Quick at figures, that's one for Jack. Not true to his friend, that's one against him. One from one leaves nothing. Faithful to his promise and faithful to his friend, that's two for Charlie. Two against none is a pretty fair score. I guess I can wait a little longer for him to do his figuring, if he's as loyal to my interests as he's shown himself to be to others tonight." — AGNES E. WILSON, in *American Boy*.

— "O mamma, come quick!" cried little Bess, who had never before seen her small brother do anything but crawl. "Come quick, mamma! Baby is standing on his hind legs." — *Pacific Unitarian*.

THE SUNDAY SCHOOL

REV. W. O. HOLWAY, D. D., U. S. N.

Second Quarter Lesson II

SUNDAY, APRIL 9, 1905.

JOHN 11: 32-45.

THE RAISING OF LAZARUS

I. Preliminary

GOLDEN TEXT: *Jesus said unto her, I am the resurrection and the life.* — John 11: 25.

2. DATE: February, A. D. 30.

3. PLACE: Bethany, on the Mount of Olives.

4. CIRCUMSTANCES: The synoptics (Matthew, Mark and Luke) omit the miracle of the raising of Lazarus from their narratives either out of regard for Lazarus, who was living when they wrote, or because they preferred to emphasize the Galilean, rather than the Judean, ministry of our Lord. Mark (14: 3-9) records Mary's act of gratitude for the restoration of her brother. All the Gospels relate the triumphant entry into Jerusalem, and the determination of the Sanhedrin to strike a decisive blow. "Apart from the resurrection of Lazarus, neither this enthusiasm, nor this outburst of hate, is accounted for."

5. HOME READINGS: Monday — John 11: 1-16. Tuesday — John 11: 17-31. Wednesday — John 11: 32-45. Thursday — John 11: 46-51. Friday — Luke 7: 11-18. Saturday — Mark 5: 22-24, 35-43. Sunday — 1 Cor. 15: 12-28.

II. Introductory

Jesus had been notified of the sickness of Lazarus. He remained away until after his death, and then went to Bethany. Tidings of His approach reached Martha, who, not waiting to tell Mary, left the house and went to meet Him. "Lord, if Thou hadst been here, my brother had not died." There was no complaint, no murmur, in her tone — only that mournful regret at what might have been. Still, she had a noble confidence, and she ventured to express it, that even now, though it was so late, whatever He might see fit to ask of God, the Father would grant Him. "Thy brother shall rise again," said Jesus, consolingly, and yet with a hidden significance. "Yes," was her reply, with meek submission, "at the last day, in the resurrection, he will rise." She did not add, though she may have thought it, "but that is so far off." And then came the thrilling words that made her forget for the moment her grief and despair, and fixed her attention solely on the Speaker — words compact with meaning, and freighted with hope and comfort for every human being — "I am the Resurrection and the Life. He that believeth on Me, though he die, yet shall he live; and whosoever liveth and believeth on Me shall never die." "Believest thou this?" Jesus inquired. Overwhelmed with the impressive announcement, unable to fathom its full meaning, "her faithful love supplied the answer: " "Yea, Lord, I have believed that Thou art the Christ, the Son of God, even He that cometh into the world." Returning home Martha quietly informed her sister of Jesus' approach, and Mary arose hastily to go and meet Him in the outskirts of the town. Some of the Jewish rulers who were paying the sisters a consolatory visit, followed her, supposing that she was going to the tomb of her brother. At this point our lesson begins.

On reaching Jesus, Mary fell prostrate at His feet, and in a burst of grief uttered al-

most precisely the words with which Martha had greeted Him. Our Lord was profoundly moved, even to tears. He inquired where they had laid him; and as He moved toward the place, some of the Jews present, noticing His tears, carpingly inquired why this Opener of blind eyes did not prevent the death of the friend for whom He mourned.

They reached the grave-side. Jesus ordered the stone that lay against it to be removed. Martha tried to object. She shrank from the exposure of a corpse four days dead, and already, presumably, offensive in its decomposition. Very patiently Jesus expostulated with her: "Said I not unto thee, if thou believedst, thou shouldst see the salvation of God?" The stone was removed, and the Prince of life stood at the entrance of the cave of death. A solemn hush and expectancy fell upon all present. Every eye was fixed upon the upturned face of Jesus as He audibly thanked the Father for hearing Him. Then with a look of majesty, and a voice so loud and authoritative that none could mistake it, He gave the brief command: "Lazarus, come forth!" — and he came, a terrifying, spectral-like figure in his white cerements, gliding to the entrance of the cave like a spirit. "Loose him, and let him go!" said Jesus. Many hitherto hostile Jews were converted to faith in our Lord's mission by this astounding miracle.

III. Expository

32. **Mary . . . fell down at his feet.** — This is not said of Martha. Mary's feelings were of an intenser, stronger kind. If thou hadst been here, my brother had not died — language of sad regret, but not of reproach; language which both the sisters had probably used to one another, since both use the same to Jesus. "Her first words are nearly the same as her sister's. There is only in the Greek a slight difference — 'my brother,' which gives a touching emphasis to the expression of personal loss" (Revision Commentary).

33. **He groaned in the spirit.** — The word implies rather anger than grief, and this anger or indignation has been with great probability explained as an emotion excited by the pregnant cause of human sorrow and wretchedness. "In this heart-rending scene of mourning — the grave of the departed friend, the broken hearts of the beloved sisters, and the tears of the fellow-mourners — Jesus saw a miniature picture of the world of human sorrow, and was overwhelmed at once with holy indignation at sin, which caused this fearful desolation, and with tender sympathy for the sufferers, which soon found vent in tears" (Schaff). Was troubled — showed His feelings by external signs. Where have ye laid him? — a question preliminary to visiting the tomb.

35. **Jesus wept** — "the shortest verse in the Bible, and yet one of the most significant. He wept three times — tears of friendship at the grave of Lazarus; tears of sorrow over unbelieving Jerusalem (Luke 19: 41), tears of bloody agony in Gethsemane under the burden of the sin and guilt of mankind (Luke 22: 44; Heb. 5: 7)" (Schaff). "The very Gospel in which the deity of Jesus is most clearly asserted is also that which makes us best acquainted with the profoundly human side of His life" (Godet). The word for "wept" is not that used in verse 31. It means silent tear-shedding, whereas the latter means loud wailing.

36, 37. **Then said the Jews** (R. V., "The Jews therefore said"), etc. — Our Lord's evident sympathy extorts from some of the Jews an ejaculation of wonder at His love for Lazarus; from others the sneer, If He loved him so much, why didn't He save him? He healed the blind man, why didn't He avert His friend's death? — implying that He was either unwilling or unable to interfere in the case of Lazarus.

38. **A cave and a stone lay upon it** (R. V., "against it"). — The Jewish grave was generally an excavation in the limestone rock with a horizontal approach and a few descending steps, fitted up with niches and sometimes shelves, and protected from beasts of prey by a heavy stone rolled against the entrance. From the fact that the family of Bethany had a tomb of their own, a high social position has been inferred. The body was usually prepared for burial a few hours after death, and interment took place the same day. No coffin was used; the corpse was wound with strips of linen and shrouded loosely with a long sheet over all. A napkin covered the face and neck, and spices were plentifully used in the preparation. According to Luke 11: 44, graves were sometimes vertically sunk.

39. **Martha said, Lord,** etc. — just such a remonstrance as we might expect from anxious, easily-troubled, propriety-loving Martha. Perhaps she thought Jesus wanted to bave the stone removed that He might take a last look, and she hastens to remind Him of the repulsive consequences of this indulgence. Alford believes that her words express a fact, not a supposition, and are proof conclusive that Lazarus was really dead.

40. **Said I not unto thee?** — See verses 4 and 23. How often we need a like gracious reminder to recall us from our fears and perplexities to simple trust! If thou wouldst believe (R. V., "If thou believedst") — My sayings. In what a stern school does Jesus sometimes train our faith! Here was one He loved, and yet how He chastened her! Here was a fruit bearing branch, yet He prunes it, cutting to the quick! The chastening was "sore," but afterwards it yielded "the peaceable fruit of righteousness." Shouldst see the glory of God — showing itself in a supernatural act of power and goodness. Not death but

March April May

There is a best time for doing everything—that is, a time when a thing can be done to the best advantage, most easily and most effectively. Now is the best time for purifying your blood. Why? Because your system is now trying to purify it—you know this by the pimples and other eruptions that have come on your face and body.

Hood's Sarsaparilla and Pills

Are the medicines to take—they do the work thoroughly and agreeably and never fail to do it.

Hood's are the medicines you have always heard recommended.

"I cannot recommend Hood's Sarsaparilla too highly as a spring medicine. When we take it in the spring we all feel better through the summer." Mrs. S. H. NEAL, McCrays, Pa.

Hood's Sarsaparilla promises to cure and keeps the promise.

life, not corruption but beauty, should she see.

41. Took away the stone, etc. — R. V. omits the words, "from the place where the dead was laid." Father. — They had called Him a blasphemer (10:37) for claiming that God was His Father. Perhaps some of His accusers were present. He here again asserts His Sonship, and shows that His claim is recognized by performing a stupendous miracle through the power given Him by the Father. Thank thee that thou hast heard (R. V., "heardest") me — not prayer, but praise. The prayer had been offered before (Meyer, Aliard), or at the moment (Tholuck), or there had been no prayer, according to Westcott, who says: "This passage may help to an understanding of the true nature of prayer in the case of our Lord, as being the conscious realization of the divine will, and not a petition for that which is contingent. Compare 1 John 3:22."

42, 43. Hearst me always — a glimpse into that life of interrupted prayerfulness and communion with the Father which Jesus ever maintained. If prayer was the secret of His strength, what an incitement to us to "pray without ceasing!" Be cause of the people (R. V., "multitude"). — Says Whedon: "There is rightly a preaching in public praying." Cried with a loud voice. — To cry aloud or shout was not His habit (Matt. 12:19). It was for the multitude He uttered the *loud* command; it was not its loudness that made it effect iva. Lazarus. — Augustine aptly says: "He calls him by name, lest He should bring out all the dead." Come forth — literally, "Hither out!" a brief but mighty call, which echoed through the eternal shades, and was at once obeyed. In an instant the spirit re entered its tenement, decay was arrested, the tide of life coursed through the veins, and the shrouded but re animated form appeared at the portal.

44. Bound hand and foot . . . his face bound — so bound, apparently, that he could not move himself or see; and his appearance, therefore, not being able to see, was, as Basilus calls it, "a miracle within a miracle." Loose him and let him go — as though he said: Untie the napkin! Unwind the linen wraps that confine the limbs! Put on the familiar raiment of the living man! Cease your empty consolations, ye Jews — there is no longer need for them. Dry your tears, sisters, and attend your brother to your home; for he was dead, and is alive again; he was lost, and is found.

45. Many of the Jews . . . believed on him — convinced of His divine mission by the miracle. Lazarus is said to have lived thirty years after his resurrection, and to have died at the age of sixty.

IV Inferential

- Jesus never comes too late.
- It is natural to preface our trials with an "if," or a thought of what might have been.

- Christ is the Author of eternal life to them who believe on Him — a life which physical death cannot touch.

- Christ is the Resurrection for non-believers as well as believers. All that are in the graves shall hear His voice and come forth; but for those that have done evil, for the ungodly, it will be a resurrection unto condemnation.

- How many of our articles of faith would stand the searching question: "Believest thou this?"

- Trouble teaches us how much grace we have.

- In no respect, perhaps, can we follow

Jesus more profitably than in the frequency and fervency of our prayers.

8. Jesus is worthy of our supreme, our entire confidence. We may unhesitatingly commit to Him our souls and our bodies, our present and our eternal future.

W. H. M. S.

— Interest in the silver offering of this Silver Anniversary year of the Woman's Home Missionary Society is deepening throughout the length and breadth of the Society. The first silver offering money received came from Chattanooga, Tenn. The first auxiliary to complete its offering of \$250 per member was that of Central Church, Detroit, Mich. Others are being heard from, and it is hoped and believed that many of the auxiliaries will raise the required amount during this year. Where this is impossible, however, the time will be extended into another year.

— By special invitation Mrs. Clinton B. Fisk was one of the guests at the unveiling of the statue of Frances E. Willard in Statuary Hall at the Capitol, in Washington, D. C., on Feb. 17. At the special services held in Miss Willard's honor in the evening at Metropolitan Methodist Episcopal Church, Mrs. Fisk was invited to the platform, and was one of the speakers of the evening.

— The helps for the silver offering of the W. H. M. S. may be secured from the leaflet headquarters in New York city. Address Miss Van Marter, 150 Fifth Ave., New York, stating the number required. The envelope, pledge card, and three fine leaflets giving abundant information concerning the need at this time for a generous offering will be furnished for postage only.

— A teacher in Harwood Home for Girls, Albuquerque, N. M., writes: "We receive girls of all ages, from the little six year-old to the young lady of twenty-one. Well we know that after they have been with us for a little time the od will be washed from the hair and the powder from the face, nor would it be possible to induce the girl to put them on again. It is a satisfaction to be able to receive these bright, sweet girls into a well ordered Christian Home where they may be taught neatness, truthfulness, and other lessons that every home-maker needs to know."

— The Oriental Home in San Francisco, Cal., is doing excellent work. Six young girls to remain permanently in the Home have been received during the last few months. This is not a small matter — to receive into a Christian Home the girls from a heathen land doomed to destruction in this land of the free, and train them in Christian life and knowledge of Christian home-making.

— The Elizabeth A. Bradley Memorial Home in Pittsburgh, Pa., having secured the required endowment of \$5,000, has now completed an organization, and will arrange for the speedy opening of the Home. The Home was given by the daughters of Mrs. Bradley in loving memory, and will be used as an orphanage under the care of the W. H. M. S.

— A large addition has been made to Bidwell Deaconess Home at Des Moines, Ia., which was recently dedicated. The building now contains about twenty rooms, and has a fine hot-water heating plant. The additions have cost about \$5,000.

— Bishop and Mrs. Walden, who have been visiting institutions under the care of the church in the South, made the teachers and students of Browning Home, Camden, S. C., very happy by their presence and their inspiring words of sympathy. The superintendent of Browning Home writes: "They were so genial, so interested, and so sympathetic in everything that we shall carry the joy of their visit through all the year."

— There is a family of 84 girls in Browning Home this year. This means constant and painstaking work on the part of the five teachers. There are 270 pupils in the day school. A number of applications to the Home have been refused for lack of room. It is hoped that another year four additional rooms may be finished, thus providing sleeping rooms and a dining-room to accommodate one hundred girls.

LIFE SAVED BY SWAMP-ROOT

The Wonderful Kidney, Liver and Bladder Remedy

SAMPLE BOTTLE SENT FREE BY MAIL

Swamp-Root, discovered by the eminent kidney and bladder specialist, promptly cures kidney, liver, bladder and uric acid troubles.

Some of the early symptoms of weak kidneys are, pain or dull ache in the back, rheumatism, dizziness, headache, nervousness, catarrh of the bladder, gravel or calculi, bloating, sallow complexion, puffy or dark circles under the eyes, suppression of urine, or compelled to pass water often day and night.

The mild and extraordinary effect of the world-famous kidney remedy, Dr. Kilmer's Swamp-Root, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine, you should have the best.

Swamp-Root is not recommended for everything, but if you have kidney, liver, bladder, or uric acid trouble, you will find it just the remedy you need.

Sold by druggists in fifty-cent and one-dollar sizes. You may have a sample bottle of Dr. Kilmer's Swamp Root and a pamphlet that tells all about it, including many of the thousands of letters received from sufferers cured, both sent free by mail. Write Dr. Kilmer & Co., Binghamton, N. Y., and please be sure to mention that you read this generous offer in ZION'S HERALD. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

A delightful revival has recently occurred in which were thirty conversions among the Home girls. Every member of the Home is now a Christian.

The Home Mission text-book for 1905, entitled, "The Burden of the City," appears to be meeting a general want. The demand for it is large, and it is spoken of in terms of strong commendation in the auxiliaries which have taken up the study.

Miss Sarah M. DeLine, secretary of the Bureau for Indian and Frontier Work, sends grateful thanks to the Conference secretaries who have so promptly responded to her appeal for an early payment of pledges for Stickney Home. Some pledges still remain unmet, and it is earnestly requested that these may be received at an early date.

The Young People's Missionary Movement announces the dates of July 21-30 for the annual conference of Young People's Leaders to be held at Silver Bay on Lake George, N. Y. Additional information concerning this conference may be secured by addressing Mr. S. Earl Taylor, 150 Fifth Ave., New York city. Leaders in Sunday-school and mission work who have attended these conferences in the past have found them of great value. It is hoped that many representing the W. H. M. S. may be present at this meeting.

The beautiful Silver Birthday offering card prepared by Mrs. C. W. Gallagher especially for the use of young people's societies is meeting with great favor. The card is in national blue, printed in silver, bearing upon its face the answers to several questions concerning the work, and at the bottom "25 years" in large letters, which are adorned with twenty-five stars, each to be punched for no less than ten cents, thus making the amount of \$2.50, which is the required amount from auxiliary and circle members. The cards are supplied free to the young people's societies. Auxiliaries desiring to purchase them can do so by applying to Mrs. C. W. Gallagher, 1146 N. Capitol St., Washington, D. C., or to Miss Van Marter, 150 Fifth Ave., New York, and sending the purchase price, which is at the rate of 50 cents per one hundred.

Epworth League Column

GREAT PREACHERS FOR EPWORTH LEAGUERS

You can be clean and brave and unselfish and magnanimous; you can choose the things that are pure and honorable and manly and womanly; you can prefer these to all the goods of sense; if you want them more than anything else, you will have them, and nothing in heaven or earth or hell can hinder you. — *Washington Glad den.*

What, then, is the supreme inducement which we place before men to lure them into the Church of Christ? An opportunity for perpetual sacrifice, under the direction of Him who is the world's highest example of sacrifice. We appeal to all who are enamored of self denial, who are fascinated by heroism, who are charmed by altruism, to come with us. We lift before them the prize of suffering for others. We exalt the intoxicating delight of doing good. We promise those who join us to tell them tales of misery sufficient to call tears from their eyes, sympathy from their hearts and money from their pockets. We pledge ourselves to make membership in the Christian Church as costly as fellowship in any knightly order of the long ago. — *George P. Eckman.*

We want the man who is prepared to live up to the high moral standard that his conscience feels to be the best he has ever seen. The thing to be feared today is not wrong religious notions — it is moral flabbiness. The thing today is that men cease to care about certain offences against righteousness; that they neglect the higher duty in pursuit of the lower. — *Reginald J. Campbell.*

This new world, as it were, not only calls for new artisans, new charity workers, new temperance reformers, new captains of industry; but for a new ministry, a new expansion of the range of studies appropriate to the teachers of religion; that the ancient spirit of unselfish service may be directed by a new education which shall make them fit to control the forces of the time. — *Francis G. Peabody.*

My young friends, God lifts us all to summits in life — high, splendid and perilous. But these are nowhere more perilous than in our youth — summits of knowledge, of friendship, of love, of success. Let us, as we value our moral health, the growth of our character and of our fitness for God's service, use every one of them as an altar on which to devote ourselves once more to His will. — *George Adam Smith.*

What is the secret of great men? Is it not this: that they have gone just a step further than their fellows? Is it not that

OFFICIAL EXCURSION TO DENVER

INTERNATIONAL CONVENTION, JULY 6-9

A special pamphlet has been printed that gives complete information. This will be mailed to anybody desiring it upon application to

LEON L. DORR, Gen'l Sec.
Woburn, Mass.

Or G. E. MARSTERS,
298 Washington St., Boston, Mass.

they have put upon themselves and upon their task just that touch of consecration which their fellows lacked? They have dared to go a step further into the dark and more difficult places of achievement. You can find a hundred men of high intellectual competence for one man of genius, and you can find a hundred men of ordinary bravery for one hero, and the difference between the one and the other is this: In the great genius and in the great hero there is just that touch of daring temper, of abandonment of self, that makes them go a step further into some lonely and difficult place where others will not venture. — *W. J. Dawson.*

Important Action by the Board of Control of Epworth League

WE request the attention of all pastors and all officers and members of the Epworth League to the following action of the Board of Control at its recent session:

The Committee on Ways and Means recommends, in order to provide the necessary fund to maintain the General Office:

To assess each chapter of the Epworth League a minimum amount of \$1 annually, and, where the chapters shall exceed a membership of fifty, to make the assessment at the rate of 2 cents per member, the assessments to become due and payable on or before May 1 of each year.

That the treasurer be authorized to direct that the assessments upon the German Leagues be paid to the German headquarters for defraying the expenses of the German work, and that the assessments upon the colored Leagues be paid to the assistant treasurer for the colored work to defray the expenses of their assistant general secretary.

We earnestly urge prompt and universal compliance. This recommendation of its Committee on Ways and Means having been adopted by the Board of Control is binding upon all chapters.

The legislation of the last General Conference providing for the support of the League being in conflict with the sixth restrictive rule of the constitution of our church, payment of these dues is absolutely essential. Failure by any chapter is crippling, and a failure to secure a very general response would be paralyzing. It ought to be paid on moral as well as legal grounds. Every dollar drawn from the Book Concern for the League is indirectly drawn from the pockets of the superannuate itinerant veterans. Surely no chapter would willingly prosper at the expense of these men. Please reinvest immediately; if you delay you will forget.

It is only giving due credit to say that the Book Committee, in finding a way to deliver us from extreme temporary embarrassment on account of the defect in the General Conference legislation, has placed the League under great obligations. Every Epworthian should henceforth be more intensely loyal to our publishing houses, and every chapter should support its pastor in every possible way in the circulation and sale of our publications. Every chapter should have a live committee for that purpose. In no way can a chapter be developed in intelligent and intense spiritual life and service more successfully than by the circulation of some of our choice publications.

The Board of Control also adopted the following:

We recommend that the election of officers in the local chapters be held at the business meeting nearest the 15th of May.

This matter is so important as to have been repeatedly recommended by the Board. It is now of far greater importance than ever. In a few localities there is some

inconvenience about electing officers at this time, but it is immensely outweighed by the advantages to be derived from uniform elections at this time. Some chapters will need to amend their by-laws to conform to this request, and it should be done at the April meeting. Let it not be overlooked.

EDWIN M. RANDALL,
General Secretary.

Epworthians Going to Denver

To all Epworthians intending to go to Denver, July 5, 1905: Willis N. Grant, president of the Kansas City District, has been appointed chairman of the entertainment committee to receive the hosts that will pass through Kansas City, July 4, en route to the great seventh International Convention of the Epworth League. Mr. Grant has been tendered the free use of Convention Hall, that will seat 15,000, and has arranged for a large chorus and some of the best speakers in Methodism to be present on the above date, and you may rest assured that every person attending this great reception in this famous hall for a much-needed rest for a couple of hours will be very greatly benefited, and get a foretaste of what will await them at Denver.

Will all excursion managers and transportation committees intending to avail themselves of this delightful privilege, kindly notify Mr. Grant at Kansas City Post Office at the earliest opportunity.

All trains going West will leave in ample time after the reception to land you in Denver early the next morning.

EDWIN M. RANDALL,
General Secretary.

PRAYER-MEETING TOPIC

What does Christ's Life Show Us About the Father?

Sunday, April 9

REV. MATTHIAS S. KAUFMAN, D. D.

DAILY BIBLE READINGS

- April 3. "That none should perish." John 3: 37-40.
- April 4. The measure of God's love. John 3: 16-21.
- April 5. What heaven has for us. John 14: 1-4.
- April 6. The Father's yearning. Luke 15: 11-32.
- April 7. The Father's perfection. Matt. 5: 43-48.
- April 8. The Answerer of prayer. Luke 11: 1-13.
- April 9. Topic — What does Christ's Life Show Us about the Father? John 14: 6-24.

1. "The Way." Some good there is in all systems of religion, as there are pearls among the shells on every beach. All have some conception of the good, and teach that through goodness happiness is to be found. Christ comes in and affirms: Accept of Me, and you will be good. Accept of Me, and your ideal of the good may be realized. "I am the way" to the Father. Through Me you may pass to Him.

2. "The Truth." How men fumble about with clumsy hands in trying to find reality! Days and years are consumed in searching; long, weary nights in pondering. By painful persistence they do discover much that is valuable. The world is greatly indebted to them. But there are truths, the most essential to man's well-being, which are not discovered by finite research. They come from God as a revelation. Truth in its last essence is personal. Taking Christ as the Way, and accepting Him as the Truth, lo! a light bursts upon

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Ground floor price. Unlimited supply of ore machinery. Now producing gold. This is DIFFERENT from other mining propositions; in fact, it is the greatest opportunity to make money ever offered. 75,000 tons ready for machinery; values often run several hundred dollars per ton. We want to install a large mill at once, and offer a block of stock at 100 per share (par value \$1.00), fully paid and non-assessable.

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308 Lackersham Bldg., Los Angeles, Cal.

the dark problem, and the joy-filled soul exclaims: "We have found the Truth, and it is He!" Christ himself is the living incarnation of truth.

3. "The Life." How we long for life in its fullness! Surely dead men cannot give it to us. Dead men at the sails, a dead man for a pilot, and another for captain, and the ship out yonder in the swift-flying gale! Its mechanism is complete and its mission important — but no life! Some theories of living are dead, their teachers are dead men, according to the Apostle. How can they lift correct standards? It is impossible. A resurrection is the essential. Only one has been able to rise out of death into life. He who came from God must be trusted as the life. Not the way to life only; not the truth concerning life; but He must be accepted as the Life itself. Only those are really alive who, like the nautilus, have left behind them the dead shell of the old nature and have taken Christ as the real life. Way, Truth, Life! Triple mirror! It reflects God. In the face of Jesus Christ we behold Jehovah.

Heart-Vision

"He that hath seen Me hath seen the Father." What a splendid privilege it is to be able to see with our natural eyes! A large part of life's pleasures come through sight. But how immeasurably more splendid, and how immensely more satisfying, are the joys that come to us through spirit-vision! Blessed is the man of broad, clear vision! Blessed is he who sees God in the face and life of Jesus Christ! How grand it is to see with the heart our Eternal Father! Miss Willard had vision-power of the first order. Hence it is not strange that she should say, upon her dying bed: "It is so beautiful to be with God!" The pure heart sees.

Reflectors

The natural sun is seen by us by means of many reflecting substances. Were it not for them its dazzling light would blind us. God veils Himself in human form, and in Jesus we are able to behold Him without being blinded by the blazing brightness of unveiled Deity. Christ's life reflects God, and in that perfect image we see the Father.

1. That beautiful life shows us that the Father does communicate with His children (v. 10), for Christ did.

2. That He works for us and governs the universe in our interest (v. 10, 11).

3. That He will help us in doing greater works than the disciples did because the mighty Executive of the Godhead is to furnish us with increased power.

4. That God is a protecting Providence (v. 13).

5. God's loving sympathy and compassion are shown (v. 16). This word "comforter" implies more than compassion as a sentiment. It is practical, powerful helpfulness. It's not wrapping a weakling up in a blanket and rocking him to sleep, but energizing him for enduring and even achieving. The comforter is a strengthener.

6. That God wishes us to regard Him as a personal Friend; that this He will forever be if we keep His commandments.

7. That God does come and abide in these human temples. "I in you," "We will come unto" the obedient soul today.

"Thou shalt know Him when He comes,
Not by any din of drums,
Nor the vantage of His airs;
Neither by His crown,
Nor His gown,
Nor anything He wears.
He shall only well known be
By the holy harmony
That is coming makes in thee."

Fall River, Mass.

"I have given up trying to be good!" said a young man to a minister the other day, whom he met on a street corner. The minister admitted that he did not himself always find it easy to do right. "But," he replied, "we have no right to give up trying to be good!" The Christian is not a perfect man, but he is a man who is not content with imperfection. It is of the essence of the religious life not to give up trying to be better. If "Excelsior" has a place upon any banner, it is upon the standard of a Christian.

"Elder" Weymouth

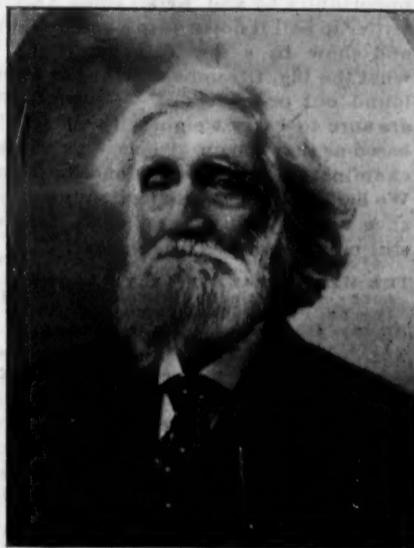
A CLERGYMAN who has been connected with the Methodist ministry as local preacher and local elder for sixty-two years, and at the same time worked at his trade forty-four years ironing carriages, is a novelty. Yet Merrimac, Mass., is the home of such a man in the person of Rev. Warren Weymouth, better known as "Elder" Weymouth, who, at the advanced age of eighty-seven years, is as vigorous as many men a score of years younger. Although he has not been obliged to work for his livelihood since 1885, he has preferred to go into the woods alone for the last sixteen years, and work for a few days in cutting birches for summer wood. And during that period he has gone out on the road and canvassed for and sold many valuable books in Merrimac and the adjoining towns, selling over \$20 worth just before Christmas last December.

Occasionally he is called upon to supply the pulpit of some of the local churches. On his 87th birthday last June he occupied the pulpit of the Pilgrim Congregational

and appointed young Weymouth class-leader; and it is believed that he has the distinction of having been the youngest class-leader in the Methodist Church.

He began to preach at Merrimacport, June 19, 1842; but feeling the need of a more liberal education, he spent the next two years, first at a common academy at Georgia, Vt., in 1843, and in 1844 at Newbury Seminary, Vt., and was connected with Professor Willett's theological class of twenty members that year. He is of the opinion that probably he is the only living member of that class. In January, 1845, he went to South Wilbraham, where he supplied a pulpit for five months, preaching three sermons a week. In June of that year he returned to Merrimac, and since that time has made it his home.

He was ordained deacon, June 25, 1848, and elder, Feb. 15, 1853. During his long ministry he has supplied about all of the Protestant pulpits within a radius of twenty miles, walking from four to eight miles Sunday mornings, and after preaching two sermons walking home Sunday afternoons and going to work in the shop Monday morning, taking no vacations. At the age of seventy years he gave up his work in the shop, though at that advanced age he could do nearly as much work as any young man there.



REV. WARREN WEYMOUTH

Church, by invitation of the pastor, and preached with great earnestness forty minutes on "Christian Faithfulness;" and, though it was a very hot day, he was not in the least weary, and if duty had required it he could have preached forty minutes longer.

Mr. Weymouth was born in Vershire, Vt., June 26, 1817, within a mile of his uncle's house where the first Methodist sermon in the State was preached in 1798. His uncle's name was Jacob Spear. When he was eleven years old he went to Newburyport, Mass., to which place his father had moved five years before. Three years later his father died, Aug. 6, 1831. Then, a lad of fourteen, he took his father's position as teamster, which he held during the summer and fall, going to school the following winter. In order not to be a burden to his mother, at the age of fifteen he shipped on a mackerel schooner and followed the sea for two years. On returning from his last voyage he became an apprentice to a local blacksmith, and went to West Amesbury (now Merrimac), May 27, 1841.

His first attempts at religious work were soon after his conversion, which occurred in Newburyport, Nov. 1, 1829, when twelve years of age. He would invite his young companions to the loft of his father's barn, where he held prayer meetings, with the result that some ten were converted. Rev. Jotham Horton, then Methodist preacher in charge, after hearing them relate their experience, formed the boys into a class,

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OUR BOOK TABLE

THE STORY OF THE CONGO FREE STATE. Social, Political and Economic Aspects of the Belgian System of Government in Central Africa. By Henry Wellington Wack, F. R. G. S., Member of the New York Bar. With 125 Illustrations and Two Maps. G. P. Putnam's Sons: New York. Price, \$3.

This New York lawyer has taken up the cudgels in good earnest in defence of King Leopold and the Belgian administration in Africa, which has been under so hot a fire for a long time from missionaries, consuls, travelers, and others who have witnessed the horrible barbarities there perpetrated on the hapless natives in the mad greed for gold. It is a good sign that the criticisms have at least made some impression and forced the Belgio officials to self-exculpation, and, it may be inferred, something like reform. We are at least assured that things are very different now from what they were a few years ago, and that the supreme authorities are doing what they can to check the outrages committed, as they declare, only by a few irresponsible subordinates. The author appears to be a Roman Catholic. At least, in the very brief chapter on "Missions" he gives nearly all the space to the Catholic missions, and has no words of praise for the Protestants. The latter, of course, are not in his favor because they have dared to tell the truth about the cruel treatment of the natives. He says: "Protestant missionaries are alike in being envious of the superior results obtained by Roman Catholic missionaries." He sneers at the denunciations of the Congo Government, at the "mouthings of certain English ultra-humanitarians" in Exeter Hall, who "wear white ties and are described as reverend." In fine, he impugns the motives of all who disagree with him, calls the accounts of cruelties "lies and misrepresentations," springing from "greed and hypocritical pretense," and does his utmost to bolster up the reputation of his royal client. He brings forward some testimony on the other side, and claims that as much has been done in the suppression of the slave-trade and the elevation of the people as has been practicable. It seems a pity that a really impartial, judicial investigation of the charges could not be had. However, the main object of the agitation would seem to have been reached in the putting of the Government on the defensive and on its good behavior, and convincing it that more care must be exercised in the supervision of its men if it is to escape the execration of humanity and even more serious consequences still.

THE EXPANSION OF CHRISTIANITY IN THE FIRST THREE CENTURIES. By Adolf Harnack. Translated and Edited by James Moffatt. Vol. I. G. P. Putnam's Sons: New York. Price, \$2.50.

The author says: "No monograph has yet been devoted to the mission and spread of the Christian religion during the first three centuries of our era." By which he means, apparently, that there has been no extended work of several volumes confined exclusively to this subject and exhausting everything pertaining to it, however re-

Death on Cancer — Reuben Cox Knows — He Had One under the Right Eye

Lavalle, Wis., May 26, 1904.
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mately, in the characteristic German fashion. He has now undertaken it, and does not get very far in this first volume. This is chiefly preliminary, although he expressly rules out the apostolic age of the church and Paul the missionary as having been already sufficiently treated. He also rules out the history of Greek and Roman religion, primitive myths and later cults. He purposed to confine himself within the second and third centuries, "to be as brief as possible, to keep strictly within the limits of my subject, and never to repeat answers to any settled questions, either for the sake of completeness or of convenience to my readers." He finds the literary sources fragmentary, and only a little that can very surely be known about this period. But with many excursions and epilogues and discussions of points that crop up in the course of the investigations, together with arguments, rejoinders, quotations, citations, and the tracing out of everything with utmost thoroughness, like the German that he is, the work seems likely to stretch out over several volumes (no number is announced), and to give opportunity by and by for some American writer to boil it down into a small compass and show in a few compact pages just what the big, tiresome scholar has after all found out or made out. His conclusions are sure to carry weight with all scholars, based as they are on the most painstaking examination of all the evidence in the case. We hail with much satisfaction the appearance of this volume, and shall look with still more eagerness for the next.

THE MEDITERRANEAN TRAVELLER: A Handbook of Practical Information. By D. E. Lorenz, Ph. D. With numerous Maps and many Illustrations. F. H. Revell Co.: New York. Price, \$2.50, net.

A most useful and convenient book for all who have occasion to take the Mediterranean tour. They can hardly afford to get on without it. It is the latest and most comprehensive guide to the entire region. It covers Southern Spain, Portugal, North Africa, Malta, Italy, Greece, Turkey, Palestine, Egypt, and the Riviera. All possible or available or needful information is afforded by one who has had large experience in conducting parties over the route. An extensive supply of blank pages for notes is given. In short, nothing seems to be omitted which can reasonably be called for. It condenses a small library of volumes into one.

THE DOCTRINE OF THE ATONEMENT, and RELIGION AND MODERN CULTURE. By Auguste Sabatier. G. P. Putnam's Sons: New York.

These two papers by the late Dean of the Protestant theological faculty of the University of Paris are well worthy of permanent preservation. In the first an attempt is made at a systematic application of the historical method to the study of religious beliefs and doctrines in order to show, by a practical example, the nature and fruitfulness of the method. There is no endeavor, however, to give a detailed history of the doctrine of the Atonement, but to inquire into the origin of the conceptions which enter into it, to sketch the important phases through which Christian thought has passed, to set forth the tendency of the evolution and the direction it is taking, and to furnish at least a glimpse of the end it must reach. The second part of the book contains a lecture delivered in Stockholm at the Religious Science Congress, Sept. 2, 1897. He sums up in three propositions the main results of modern culture upon the religious consciousness of Protestantism: "1. Dogma is seen to consist of two elements of unequal value; of a content of permanent Christian experience, and of a necessarily imperfect and changeable intellectual form. 2. This intellectual form, which is renewed with each succeeding

century, will not allow of our granting to the traditional dogmatic formulas any but a relative and symbolic value. 3. On the basis of Christian experience, there has been up to the present, and there will go on in the future, a ceaseless evolution which not only justifies, but also renders indispensable, the efforts of religious thought, seeking ever to express itself in a manner more agreeable both to its object and to the general culture of modern times." He well says: "Dogma is ever the product of a blending of Christian feeling with conceptions and phrases borrowed from the atmosphere of contemporary culture; this mixture necessarily forms an unstable compound, constantly disintegrated by historical criticism. Whereas the element of Christian experience remains throughout, its theological expression or explanation is not long in growing old, but ends by giving way before conceptions which are more consistent with the knowledge of the day and the new modes of thought."

BIBLE PROBLEMS AND THE NEW MATERIAL FOR THEIR SOLUTION. A Plea for Thoroughness of Investigation Addressed to Churchmen and Scholars. By T. K. Cheyne, D. D., Canon of Rochester. G. P. Putnam's Sons: New York.

This volume is an expansion, with elucidatory notes, of a lecture delivered before the Churchmen's Union, June 16, 1904. It was addressed to those who wished to know how critical Bible study was affected by recently discovered facts. It is, the author says, "partly an exposition of the new facts, partly a plea for a bolder style of Biblical criticism, justified and invited by those facts." Prof. Cheyne himself is quite sufficiently "bold," to say the least, as all know who have looked into his En-

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cyclopedia Biblica. This present volume is much after the same fashion, and will not be enjoyed by any except those who are decidedly radical in their ideas as to the inspiration of Scripture and the way it has been put together. We think that Prof. Cheyne goes much too far.

THE BELL IN THE FOG. By Gertrude Atherton. Harper & Brothers: New York. Price, \$1.25

A series of ten short stories, quite original in conception, and distinguished by unusual insight and sympathy in the manner of telling. With exquisite art, Mrs. Atherton has unfolded a number of surprising situations, treating the reader to a new emotional experience in each of these tales, which vary in subject from the slightly supernatural to the affairs of everyday life. Some of them have an element of the tragic and of the weird that makes a profound impression.

THE TWO CAPTAINS. By Cyrus Townsend Brady. The Macmillan Co.: New York. Price, \$1.50.

Another historical novel, following pretty closely the actual events occurring in a portion of the French Revolution near the close of the eighteenth century. It is entitled, "A Romance of Bonaparte and Nelson," and these two great fighters figure largely in the pages. There are other characters, however, which are attractively drawn and make a strong impression, including, of course, the heroine, a lovely, high-born French lady, and her Irish lover, Captain Macartney. The story begins in the early days of the French Republic, takes us through the siege of Toulon where Bonaparte first showed his greatness, and ends with the decisive naval victory of Nelson at Aboukir. Mr. Brady has studied his theme well, and is thoroughly at home in sea-fights. While not a first-class novel — it is produced with too much rapidity for that; dashed off evidently with no great amount of effort, written by the yard as it were — it reads well, and will pass an idle hour somewhat profitably.

A HARMONY OF THE GOSPELS FOR HISTORICAL STUDY. By Wm. Arnold Stevens and Ernest DeWitt Burton. Charles Scribner's Sons: New York. Price, \$1, net.

This is a third revised edition of a volume issued in 1893, and concerning which we have already spoken highly. The second edition came out in 1902. The present one is printed from new plates, and is considerably improved. The different accounts are given in parallel columns on a very excellent plan. The appendices, on such topics as "Old Testament Quotations in the Gospels," "Leading Events in Jewish History," "Principles and Methods of Construction," are very useful.

THE YOUNG CHRISTIAN. A Guide for Seekers and New Converts. By Rev. Henry B. Roller, Evangelist. Printed for the Author by Jennings & Graham: Cincinnati. Price, 30 cents.

An excellent little treatise containing a world of good advice on such practical topics as: "How does the Penitent Become a Child of God?" "Growth in Grace," "Methods of Bible Study," and "The Young Christian's Attitude toward the World." Under the last head the author speaks with no uncertain sound concerning the terrible harm done by the dance, the theatre, and the card-party. He gives no quarter whatever to these noxious, delete-

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rious things that have ruined such vast numbers.

HOW TO KEEP WELL. A Text-book of Physiology and Hygiene for the Lower Grades of Schools. By Albert F. Blaisdell, M. D. Revised Edition. Ginn & Co.: Boston. Price, 55 cents.

We have already spoken highly of this book in former editions. It is abundantly supplied with pictures, filled with information that is extremely well for everybody, young and old, to have, and tells the truth about narcotics and alcoholics. It says: "No person who wishes to keep strong and vigorous, or who is ambitious to succeed in life, and to make the most of his abilities, should smoke, or use tobacco in any form." Doubtless everybody would be in better health without using coffee and tea."

THE BLOCKADERS, AND OTHER STORIES. By James Barnes. Harper & Brothers: New York. Price, 60 cents.

There are thirteen stories here by this popular author for boys, detailing boy exploits and adventures in many countries. Some of the titles are: "Christmas on the Congo Station," "The Hidden Treasure of King Obani," "The Luck of the Launch 'End Rush,'" "The Looming Falls Air-Line Express." Lively reading, bringing in some incidents of the Civil War on land and sea.

THE FUNERAL: Its Conduct and Proprieties. By Joseph N. Greene. Jennings & Graham: Cincinnati. Price, 50 cents, net.

There are four divisions to this little book. Advice is proffered to the "Under-taker," the "Minister," the "Bereaved," and the "Friends." What is demanded, by the laws of good taste and refined etiquette, from each of these, is well set forth. Nearly all can learn something from it. It is to be hoped that not many ministers make the gross mistakes which are mentioned here; and all, or nearly all, we think, who have charge of such occasions will be glad to second the protest against Sunday funerals, and against the unpardonable conduct of those who so constantly disturb the solemn exercises by pushing in late, and the still less pardonable offence of those who let a crying or spoiled child destroy the comfort of all and ruin the service by his noise and ill temper. There are plenty of excellent suggestions here.

SATURDAY NIGHT SERMONS. By Rev. George J. Daunting, D. D., Rector of Christ Protestant Episcopal Parish, Los Angeles, Cal. Thomas Whittaker: New York. Price, 90 cents, net.

Thirty very brief discourses, on taking topics, printed from week to week on the editorial pages of the *Los Angeles Express*. The author announces that their purpose is to sound the note of courage and good cheer for those who feel the weariness of life's journey. They seem well adapted to accomplish this, and can be unfailingly commended. Some of the titles are: "Let us Try to be Fair," "The Fine Art of Being a Helper," "Great Little Things," "Impulsive People," "Say So."

SYDNEY SMITH. By George W. E. Russell. The Macmillan Co.: New York. Price, 75 cents, net.

The latest issue of Morley's "English Men of Letters." The author has done his work well, not concealing the many faults of his subject, yet treating him very fairly and, on the whole, enthusiastically. He calls him "a patriot of the noblest and purest type, a genuinely religious man according to his light and opportunity." Mr. Russell in no way defends Smith's scandalous assaults on Methodists and missionaries, but deeply regrets them, describing him as "the bigoted and rather brutal opponent of enthusiastic religion." It seems that he also had no sympathy with or use for "the doctrine of the Cross;" it was "quite alien from his system of reli-

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gion." "The appeal to personal experience of sinfulness, forgiveness and acceptance he would have dismissed as mere enthusiasm." He declared "the Gospel has no enthusiasm." Yet this man was a canon of St. Paul's only sixty years ago, for he died Feb. 22, 1845. There have been some gains since then.

HISTORICAL GEOGRAPHY OF BIBLE LANDS. By John B. Calkin, M. A. The Westminster Press: Philadelphia. Price, \$1.

A very clear, complete, thoroughgoing work covering all the lands of the Book, containing abundant maps, historic sketches, and every detail necessary for the full understanding of the Scripture narrative so far as the places mentioned in it go. It is written by one who for many years has had wide experience both in teaching and in normal school training. What more can be required? It will be a great help to all Bible students.

NOTEWORTHY OPINIONS, PRO AND CON, BACON VS. SHAKESPEARE. Compiled and edited by Edwin Reed, A. M. Coburn Publishing Co.: Boston.

Mr. Reed is an ardent champion of the Baconian authorship of Shakespeare's plays, and has collected here a great many names (more than we would have supposed could be brought together) of those who favor this strange hypothesis. The discussion has awakened a great deal of heat, and while it cannot, perhaps, be accounted settled, there seems but little likelihood that the traditional authorship either has been or will be very materially shaken.

THE MAGNETISM OF CHRIST. By Rev. John Smita, D. D. A. C. Armstrong & Son: New York. Price, \$1.50.

The Duff lectures on "Evangelistic Theology," given to the students of the United Free Church of Scotland in Glasgow, Edinburgh and Aberdeen, during the session of 1903-4. They contain a study of our Lord's missionary methods, and deal with such main topics as the lines of His aggressive activity, His dealing with individual inquirers, His meeting opponents, His use of reserve, and His appeal to the future.

THE CONFERENCES

NEW ENGLAND CONFERENCE

Boston Preachers' Meeting. — Rev. James Mudge, D. D., reported and the meeting adopted a new form of constitution. Evangelist K. P. Telford made an interesting and inspiring address on revivals. Next Monday Rev. Dr. J. F. Brant will present the interests of the Anti-Saloon League.

Boston District

Boston, St. John's. — Miss Mary Danforth, in her recent address for the Woman's Foreign Missionary Society, stirred the congregation to great enthusiasm, spontaneous bursts of applause and an offering of \$85. This church suffers a real loss in the death of one of its most effective workers. Mrs. Frank Chase.

Boston, People's Temple. — An excellent revival spirit continues in this church. Last Sunday at the close of the morning service an invitation was given by Dr. Crane for any who desired to come to the altar to join on probation, and six fine looking young men and women immediately presented themselves.

Boston, Bromfield St. — At the meeting of the fourth quarterly conference of Bromfield Street Church, held March 24, the members, by a unanimous rising vote, requested the presiding elder to use his best efforts to secure the re-appointment of Rev. Dr. John Galbraith for another year. Dr. Galbraith has changed his residence to 600 Adams St., Dorchester.

Boston Highlands, Winthrop St. — At the close of the fifth year of an eminently devoted and efficient pastoral and pulpit service, the fourth quarterly conference by a unanimous and rising vote requested the return of Rev. Harvey W. Ewing, D. D., for the coming Conference year. During these years the church has had continued prosperity in all its departments. The membership has increased one hundred. The weekly evening services are made deeply impressive, instructive, and spiritual by Bible study interspersed with prayer and song, and exhortation. The Sunday-school is ably conducted. The Epworth League financially, socially, and spiritually accomplishes the work for which it was founded. The Ladies' Wesleyan Benevolent Society gives generous financial aid to the church, and ministers freely to the needy. The monthly meetings are largely attended by the congregation, for whom a supper is provided, followed by a season for social converse, and an entertainment consisting of music, song, readings, wit, wisdom, and good cheer. The Conference year closes with the church free from all indebtedness, and the financial budget provided for the next Conference year.

Mattapan. — This charge has seen a good degree of prosperity during the past three years. Extensive repairs have been made upon the church; gas and gas fixtures have been put in, and all bills paid. Interest, insurance, and old debts have been paid. Twenty-nine persons received on probation; 10 have been received to full membership in the church and more than 15 have professed conversion. The pastor, Rev. Dr. M. G. Prescott, has asked for a change at the coming Conference, feeling that perhaps a stranger might reach and bring in new talent into the work; for this change of pastors is the beauty and power of our Methodism.

Cambridge District

Hudson. — A prominent member of the Hudson Church writes: "Rev. A. H. Herrick, after three years of faithful service, requests a change at the coming Conference, greatly to the regret of his many friends. As he has gone in and out before this people we are constantly reminded of the words of the Master: 'Behold an Israelite indeed in whom there is no guile.' As a preacher he has never diverged from preaching the glorious Gospel of the blessed God; as a pastor in labors more abundant, the sick, the sorrowful, and the poor receiving the greater share of his sympathies and atten-

tion. A strong advocate of the temperance cause, he has left no stone unturned to bring about no-license. Mrs. Herrick has won all hearts. The children, all in the fold, show very careful training, and we can ill afford to lose their influence among our young people. We bespeak for our dear pastor and his exemplary family one of the best places in the Conference."

Marlboro. — For the first time in the history of many years, this church closes the Conference year with all bills paid. During the pastorate of Rev. L. W. Adams \$500 have been paid for property improvements and nearly the same amount on old indebtedness. Mr. Adams has declined the official invitation to return for the fourth year. At the last communion 5 were received on probation, and 7 into full connection — 1 by letter and 6 baptized. Both church and Sunday-school have the largest membership in the history of the church.

Cambridge, Grace. — Rev. William J. Cossens conducted a three weeks' series of revival meetings in March with very gratifying results. Many professed conversion. Mr. Cossens' methods are sane, and to be trusted, his talks are earnest straightforward appeals, his spirit is excellent. He pleases while he arouses and convicts.

Lynn District

Swampscott. — This church comes to the end of the year free from debt. Improvements to the value of \$900 have been made, including a new organ. The benevolences show an increase of 25 per cent. There has been a good spiritual interest, with some accessions. Cottage-meetings are now being held, with good results. Rev. William Full, the pastor, is unanimously invited to return for the next year.

Boston, Meridian St. Bethel. — The fourth quarterly conference gave a unanimous invitation to the pastor to return, and requested the appointment of Dr. L. B. Bates, for the twenty-first time, to this pastorate. Dr. Bates is conducting a short series of evangelistic services in St. John, N. B., where a union of several churches has invited him.

Lynn, Maple Street. — In spite of the heavy snow storm, a large number attended the Epworth League social of March 21. After interesting "social and ice cream exercises," Miss Lena Boyd, on behalf of the League, presented to Miss Marion Woods, daughter of the pastor, Rev. Frederic Woods, D. D., a beautiful gold châtelaine watch. This was a delightful

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surprise and came as an evidence of personal esteem and appreciation of Miss Woods' successful efforts in promoting the social interests of the League.

Ipswich. — The year closes with all bills paid, an excellent and encouraging financial condition, and no "agony" effort was needed to bring this about. In the series of university sermons Rev. W. E. Huntington, D. D., president of Boston University, preached, March 10, and Rev. M. B. Chapman, D. D., preached, March 26. Both were unusually good and were greatly appreciated.

Haverhill, People's Church. — A work of grace has been in progress in this church since last September, resulting in the quickening of the membership, and adding some 15 to the church by letter and more than 30 as probationers. Sunday, March 26, was one of the best days the church has known. Five letters of transfer were read, and 8 persons were received on probation. One peculiarity of this work has been the number of heads of families that have been converted and family altars erected. The Sunday-school and Epworth League are both in a prosperous condition, and the revival interests continue. The pastor, Rev. E. C. Bridgman, is closing a very successful four years' pastorate.

Lynn, Trinity. — At the last communion 2 were received into full membership from probation, 4 by letter, 7 were baptized and 18 received on probation. The reports at the fourth quarterly conference showed the church to be in a prosperous state. The number of weekly contributors to the current expenses has been increased threefold during the year. The president of the board of trustees said that in the twenty years he has been a member of the board he has never seen the finances in such good condition as they are this year. Present indications give promise of enough money being pledged before the new year begins to meet all the expenses of the year. The Sunday school is steadily growing. Its membership has increased to 275. The Hammond system to keep record of attendance has been introduced. A number of new books have been put into the library. The finances of the Sunday-school were never in better condition. Money is in

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hand to pay all bills promptly. Sunday evenings from 150 to 200 people, mostly young men and women, come together for the closing service of the day, well filling the large vestry. The pastor has been unanimously invited to return for the second year.

W. F. M. S. — The Boston District Association held its semi-annual meeting at Stanton Avenue, March 16. This particular program presented a genuine "Exchange of Methods," the success of each auxiliary becoming the property of all, in return for a car fare plus "a heart at leisure from itself," sufficient to impel to attendance. Three helpful devotional services were in charge respectively of Mrs. F. W. Carter, Mrs. Tower and Rev. L. A. Nies. Brief reports were given by the district officers, also by secretaries in charge of Children's work, Young Women's work, and Literature. Dr. Anna Bryant spoke in behalf of the Thank-offering — a matter for our constant thought, not a giving of our surplus. An able, practical talk on the "Use and Abuse of Mite Boxes" was given by Miss Annie W. McDowell. A very choice part of the program was Mrs. Minna Stanwood's original story, "The Vision of Elizabeth." This gave point to the truth that withholding the choicest heart-treasure does not enrich us, but brings poverty where glad giving would enrich both ourselves and God's kingdom. "Glimpses of Work and Workers" contained a brief survey of foreign countries, by as many different representatives. The meeting was highly favored by the presence and wise counsel of Mrs. J. N. Hauford, Conference secretary, and by Mrs. J. F. Allen, who read appreciative resolutions on an occasion long to be remembered.

CARRIE B. STEELE, Rec. Sec.

W. F. M. S. — The quarterly meeting of Cambridge District Association, held at Epworth Church, Cambridge, March 16, abounded in sunshine and cheer. Mrs. Wagner presided, and the district secretary, Mrs. Sharp, had charge of the program. Each auxiliary reported — new members, new plans, or new subscribers to the *Friend*. Miss Northup's bright review of our literature made a ready sale of everything in that line. Miss Hemingway's absence was the only disappointment in the program. Miss Paine's brief but impressive report of work in Korea carried conviction with every word, and her appeal for another helper must be heard. Mrs. Durgin, secretary of Children's work, spoke of Miss Hemingway's departure, and of the Christmas box soon to follow her to Singapore. Good Friday was announced as our day of prayer. Plans for our birthday missionary were presented by Miss Ada L. Cushman. The noontide prayer was offered by Mrs. Durrell. A delicious lunch was served at noon by the Epworth auxiliary.

Dr. Guth, the pastor, conducted the afternoon devotion. Dr. Rishell of Boston University followed with a powerful address on the "Motives for Missionary Endeavor," the lowest being, to extend commerce; the highest, to spread the benefits of Christianity. Mrs. Ayars, secretary of literature, spoke of the *Friend*, the *Children's Friend*, and our thank-offering literature. The solos of both sessions were well rendered and received with appreciation. A "Thank-offering Symposium" closed the day's exercises. Miss Cushman spoke on the object of our thank-offering — to secure better quarters for Miss Hartford. Mrs. Parkhurst gave some useful hints on how to secure our thank offering, and Mrs. Richards conducted the consecration service, which was filled with the Spirit and with power.

ANSIE HOWARD STARR, Sec.

W. F. M. S. — A union meeting of Lynn and Malden Districts was held at Boston Street Methodist Episcopal Church, Lynn, Thursday, March 28, 1905. After the stormy days of the first of the week it was pleasant to have such a perfect day for a gathering of the ladies, and they responded most loyally to enjoy the following program. At the morning and afternoon sessions, Mrs. E. R. Thorndike, president of Lynn District, presided. Mrs. George Mansfield conducted the devotional exercises, and the records of the last meeting were read by Miss Matheson, secretary of Malden district. Mrs. Fellows, treasurer, made a pie for more funds, stating that the treasury was empty. Mrs. M. T. Shute, of Malden, called the roll of her district, and although few were present, had reports from most of the absentees. Mrs. Nichols called Lynn

District roll, and the reports were most gratifying. St. Paul's, of Lynn, has nearly doubled its membership, and showed great activity. We were glad also to hear from Salem of good work accomplished. Mrs. Nichols pleaded for still greater efforts, and her enthusiasm should permeate the entire district. Mrs. Fellows sang "Your Mission." Miss Mary Hawley, for Malden, and Mrs. Jerome Wood, for Lynn, reported the Children's work. Need of supervisors seemed to be the great lack in this department. Mrs. Mary Warren Ayars called attention to our literature and to the excellence of the *Friend* and its helpfulness in preparing programs for our meetings. Mrs. C. H. Hanaford called attention to the fact that just thirty-six years ago the society was formed in Boston, and then conducted the noontide prayer. We adjourned for a very enjoyable social lunch provided by the ladies of the church as usual. At 2 P.M. Rev. W. H. Meredith, pastor of the church, conducted the devotional exercises. Mrs. Hanaford spoke of a Day of Prayer to be observed Good Friday, the birthday missionary and the object of the thank-offering. Mrs. Baker read a paper giving a trip to Japan, and Mrs. Stackpole one on Japan as it appears to an American. We were favored by a solo by Miss Fay Stratton, "My Redeemer and My God," after which Miss Mary Danforth gave an address such as she only can give, carrying her audience with her at will. She compared the present missionary situation to the taking of Port Arthur after the entangling barbed wires had been passed. We have gotten by the barbed wire prejudices at home and abroad that existed ten years ago. We only need to take the heathen strongholds by a mighty onslaught as the Japanese took the fort itself and we shall find the heathen would be as glad to be taken as were the Russians when Port Arthur surrendered. We stand at a critical point in the world's history and just now is our opportunity to do great things for God by a generous outlay of men and money. The offering was taken. Mrs. Hodges sang the "Ninety and Nine." Resolutions were passed. "Coronation" was sung and the audience dismissed by Rev. Alonso Sanderson.

LIZZIE L. BACHELLER, Rec. Sec.

W. F. M. S. — The quarterly meeting of the Springfield District Association of the W. F. M. S. was held in Westfield, Wednesday, March 15. The convention was held in the vestry, which was decorated with carnations, daffodils and pussy-willows. The morning devotional service was led by Mrs. G. M. Smiley, of Springfield, and was listened to with marked attention. A cordial greeting was given by Mrs. E. T. Hildreth, of Westfield, and the response by Mrs. Phoebe S. Beaman, president of the district. Miss Gould, district secretary, called for the auxiliary reports, which were very good, Westfield auxiliary having the largest

number of members — 101. Mrs. H. J. Wriston conducted the noontide service, and during the day gave two solos very effectively. The address by Miss Mary B. Holt was encouraging to the workers, and her presence at this gathering was exceedingly pleasing to all present. Rev. C. E. Davis led the afternoon worship, and he and Mrs. Davis were very gracious throughout the day. A memorial service for Mrs. M. S. Merrill, former president of the district, was conducted by Mrs. M. L. Kneil and others. Miss Gould urged the auxiliaries to push the Little Light Bearers and the King's Heralds. The president, Mrs. Beaman, told about Little Light Bearers' life membership for \$10. The district made Elizabeth Leila Swan, of Springfield, 19 months old, a life member. A bountiful luncheon was served in the parlor.

MRS. W. FAYETTE WHARFIELD,
Rec. Sec.

NEW HAMPSHIRE CONFERENCE

Manchester District

Chesterfield. — Congregations are good, and a fairly good spiritual interest is sustained. The Sunday school is the most prosperous department of the church. It continues to grow. Bills are all paid. Rev. H. A. Jones is wanted in this field for another year.

Fitzwilliam Depot. — Rev. George M. Newhall has done good work on this charge for the year. Everything is moving along nicely. Unfortunately the state of Mrs. Newhall's health and his own nervous condition compel him to ask for a supernumerary relationship and go out to live upon a farm. We shall miss this good brother.

West Rindge. — Few charges, unfortunately, both for themselves and their pastors, do what this charge has done this year. The church officials not only paid the pastor in full, but added an increase thereto of about ten per cent. Spiritually this has been a good year with this society. "Rev. G. G. Williams must be our pastor for some time to come," say the people. As he has no objection, doubtless he will.

Marlboro and West Swanzey. — Presiding Elder Hitchcock held the fourth quarterly conference, March 2 and 3. A large attendance was present at each place, and all the reports showed the churches to be in the best condition since their organization. During the two years that Rev. A. M. Markey has been pastor the Marlboro people have raised and paid out a little over \$2,000 in church improvements, besides all the running expenses of the church. At West Swanzey over \$700 has been paid in improvements. Aside from this, Mr. Denman Thompson has just given the church a splendid pipe organ, and is having it put in place at his own expense. This will be worth to the church at least \$600. There is no indebtedness whatever on either church. Large congregations attend the services, and a deep spiritual inter-

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est prevails. Both quarterly conferences gave Mr. Markey a unanimous and enthusiastic invitation to remain pastor for a third year.

A.

Dover District

Dover, St. John's. — A sacred concert was given, March 9, by the St. John's chorus choir, ably assisted by fine talent. The chorus also was strengthened by members of other choirs, making in all a hundred voices. The conductor was Mr. A. E. French, instructor of music in the schools of Dover, and also choir-master at St. John's Church. An audience of seven hundred greatly enjoyed the fine music of the evening. The concert furnished fresh and vigorous impulse to the musical life of the city, both by increase of mutual acquaintance of the singing people and the public interest awakened by this successful event.

The people of St. John's are enthusiastic in the work of the church. At the last communion service the pastor, Rev. E. L. Tasker, baptized 4, received 5 on probation, 8 from the probationers' roll to full membership, and 1 by certificate. A Sunday evening card has been issued, announcing ten sermons on evangelistic themes. Large congregations are assured, and some penitents appear in response to the appeals of the pastor. The missionary societies are busy, and the prospect of increased offerings adds new interest to the work. The Ladies' Aid Society welcomes generous crowds to the monthly social. The fourth quarterly conference was held March 22. Reports showed increasing interest on all lines, material and spiritual. At the third quarterly conference Pastor Tasker was invited to return for the sixth year of service.

Auburn and Chester. — Rev. F. H. Corson left these fields last September. Since then they have been in charge of Rev. E. H. Thrasher. This new man has been doing excellent work, and his appointment to Auburn and Chester at the coming Conference is greatly desired. At Auburn the choir has been revived and an Epworth League organized. Attendance at church and Sunday-school has largely increased.

Raymond and East Candia are so well pleased with the services of Rev. Claudius Myrne and his efficient wife that they wish their helpful presence and labor another year. Business interests at East Candia are brightening. The outlook for the things of the kingdom at both points is hopeful.

Sanbornville. — The return of the pastor, Rev. R. H. Huse, is desired. The work is going well. The Sunday-school is flourishing. It has in Mr. Wm. M. Sanborn one of the best of superintendents.

Milton Mills. — No special interest is assured, yet the church is in good spiritual condition, and the return of Rev. Willis Holmes, the pastor, is asked for, in hope of still better things under the labor of a man accustomed to revival work and success.

Moultonville and Tuftonboro. — Rev. Geo. Ingram has ably preached the Gospel in these fields the past year, and his return is desired.

Somersworth. — Under the ministry of Rev. Mr. Munger since the retirement of Rev. W. H. Hutchins because of broken health, improvement in all lines has been secured, and the people wish the same leader the coming year.

O. C.

Concord District

Personal. — No announcement has been received among the members of the New Hampshire Conference in recent years which has caused more genuine sorrow than that making known the death of Rev. Charles N. Tilton in Wadena, Minn. Mr. Tilton went from this district last October, his last charge among us being Lisbon. He was a man of indefatigable energy, whose whole heart was in the work of his Master. Presiding Elder Carl of this district was in charge of the funeral services at Raymond, and was the chief speaker of the occasion, tenderly emphasizing the noble qualities of our brother and referring to the excellent work which he had done among us. It is gratifying to note that the appeal sent out by Rev. W. J. Atkinson, Mr. Tilton's successor at Trinity Church, Manchester, has been generously met by the brethren. "Blest be the tie that binds."

Epworth League Convention. — Plans are being made for an Epworth League convention to be held at First Church, Concord, some time in May. It will take in the Leagues of the lower

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half of Concord District, and will present an attractive and helpful program. It is hoped that the young people of these Leagues will plan to attend in large numbers.

Beecher Falls. — Rev. W. A. Hudson as pastor, and Mr. W. C. Kingsbury as chairman of the trustees of our church at this place, have been sending out an appeal for financial help. In the circular they say: "We are writing you in behalf of our church at Beecher Falls, a manufacturing village which lies within two States and our Canadian province, with a population of four hundred souls, a large portion of whom are Catholic. Our church membership is the smallest in the Conference, but the debt on our property is the largest compared with our membership. Being situated on the Canadian border as we are, with a shifting population, there is a broad field for usefulness for our church. Some friends have pledged themselves to pay \$200 on our debt if we can raise the other \$400 necessary by March 31. The time is short, and we appeal to you to help us what you may be able to in this, our time of need."

Colebrook. — The interest in things spiritual is of a most gratifying nature on this charge. As a result of union services held with the Congregational Church, both bodies have been greatly quickened, and a large evening attendance has been the rule at our church since then. Backsliders have been reclaimed and sinners converted. Financially the church is in a much better condition than last year. The fourth quarterly conference was unanimous in its desire for the return of Rev. W. B. Locke for another year.

Franklin Falls. — The work in this charge is being carried along successfully by a good corps of workers. Every organization connected with the church is in a good condition. A very substantial increase in membership will be reported in statistics this year. Connected with this church is a Ladies' Aid Society that is doing most excellent work. During the past year this society of consecrated women handled nearly \$500. A branch of the Brotherhood of St. Paul, with a membership of over 60, is looking after the interests of men; while the Epworth League, with various study classes, has cared for the youth of both sexes in things social, intellectual and spiritual. The Sunday-school was never in a better condition. Rev. E. C. E. Dorion, the pastor, was asked unanimously for another year.

Centre Sandwich. — The year now drawing to a close has been a good one with the churches at Sandwich and East Sandwich. About \$75

have been expended on the parsonage by way of improvements, making it a very commodious and comfortable home. The people have greatly enjoyed the services of the pastor and his wife, while, on the other hand, the pastor and wife have greatly enjoyed this kind-hearted and thoughtful people. At Christmas time the people remembered their pastor with a generous sum of money and other valuable presents. Feb. 15 was the time for the fourth quarterly conference, and although it was the worst storm of the winter, the people were out to inform the elder that no change in the pastorate was desired this year. All bills are promptly settled and the preacher's claim is paid ahead. The local paper, speaking of the fourth quarterly conference, said: "A unanimous invitation was extended to Rev. W. C. Bartlett and wife to return to this church another year. Mr. and Mrs. Bartlett, although having been residents here but one year, have gained a coveted place in the hearts and homes of the people with whom they come in contact."

Landaaff. — Congregations at all services have materially increased, while the attendance at Sunday-school is larger than last year. An Epworth League has been organized, and is in good working condition. Mrs. Candler, as superintendent of the Junior League, is meeting with success. Recently she gave the Juniors a tea party at the parsonage, which was well attended and much enjoyed. Rev. John Watson, of Lisson, recently gave his lecture on "The Ideal Young Woman." It was well attended and much appreciated, and the proceeds were devoted to the benevolent collections. After the lecture refreshments were served and a reception given Mr. Watson. The Ladies' Aid Society have spent \$180 on the parsonage property this year. Rev. Henry Candler is the efficient pastor.

Swiftwater. — The people are happy in the prospect of having a resident pastor next year. One hundred and fifty dollars have already been pledged towards next year's claim. A recent fair by the Ladies' Aid Society netted \$55.

E. C. E. D.

MAINE CONFERENCE**Lewiston District**

Partly on account of the demands upon our time, and partly on account of the pressure upon the columns of the HERALD, our remaining notes must be condensed.

Bridgton. — This church easily takes fine rank in the town and in the Conference. Things are moving smoothly and strongly. Congrega-

tions are very large. During the Week of Prayer union services were held, and a few were converted. Other special services followed. The Sunday-school has an average of 109, and has had as many as 181. The pastor and family were generously remembered at Christmas. Finances are well up. Rev. W. Wood will be his own successor.

Intervale, N. H. — Rev. G. C. Andrews is not willing to have all the good things that have fallen to his lot reported. The elder has not come so near to covetousness for a long time. Ask the pastor about it. He says the scenery, air, water and people cannot be excelled. Mrs. Andrews keeps up her end of the yoke splendidly. Their return was unanimously requested.

North Conway, N. H. — During Rev. and Mrs. C. L. Banghart's two years the congregation and Sunday-school have doubled. The people are united and hopeful. Finances are well up; the elder is paid in full. The pastor and family fared well at Christmas time. "No change," is the word here.

Conway, N. H. — Rev. T. P. Baker and wife have spent seven fruitful years here — in more senses than one. The church has been greatly strengthened in every way. Mr. Baker's work on all the lines of legitimate service has been fully appreciated and greatly honored. The church at the Centre has been recently painted. All the interests of the church are very prosperous. Revs. G. J. Palmer and J. E. Fiscaer have assisted the pastor in special services, and at this writing a blessed revival is in progress. The elder is paid in full. Mr. Baker will ask for a change, and some charge will have a fine, all around man; and some man will have to do his best to keep things booming at Conway.

Buckfield. — We found a good congregation at East Buckfield on Sunday morning, March 12, and a small one in the afternoon at the village. The sacrament of the Supper was administered at both points. This was the first time for quite a number of years that this privilege has been enjoyed at the East. It was greatly appreciated. Rev. J. S. Prince and wife are held in high repute. He will move.

Turner. — We spoke to a small company here, Sunday evening, March 12. They are faint, yet pursuing.

Lisbon. — Several have joined in full recently. The pastor, Rev. D. C. Abbott, has the young people organized for social, literary and spiritual improvement. Mr. Abbott recently read a fine paper before the Pastors' Union of Lewiston and Auburn. His return has been unanimously requested.

Personal. — Hon. E. S. Crosby, an official member of Wesley Church, has been elected mayor of Bath.

Hon. W. E. Webster, treasurer of Park Street Church, has been elected mayor of Lewiston.

The late J. L. Douglas, of Bath, was for many years a class leader in Beacon St. Church, and a highly respected citizen.

A. S. L.

Portland District

Portland, Pine St. — This church through its quarterly conference unanimously invites its pastor, Rev. Dr. J. F. Haley, to return for the next year.

South Portland, Elm St. — The pastor, Rev. G. K. Palmer, gave a very rosy report of the work in this church at our last quarterly conference; also the superintendent of the Sunday school, from which reports we noted these facts: Out of 165 scholars registered 143 were present on Feb. 28, while the average for the quarter was 126. Revival services are now being held, which, we hope, will result in the conversion of many of the young people in this society.

South Portland, People's Church. — Special revival services resulted in six conversions. The Sunday-school has reached an attendance of 225. The Queen Esther Circle, numbering 32, has raised \$40, one-half of which goes toward educating a colored girl in Jacksonville, Fla. The Home Guards, 56 in number, support a girl in school in Porto Rico. This organization received the silk banner, having made the largest increase in membership during the quarter. The Standard Bearers support a girl in China. The Intermediate League numbers 48, and the Juniors 32. The Knights of the Twentieth Century, 25 strong, are under the efficient leadership of Mrs. Lord. While Miss Edith Rankin,

of this church, is in the Deaconess Training School at Washington, Miss Bessie Crowell offers herself to the work of foreign missions. The pastor, Rev. W. P. Lord, and wife are doing a good work among the young people.

Gorham, School St. — The pastor, Rev. O. R. Miller, makes it a business to do pastoral work, judging by the very large number of pastoral calls reported. Special meetings were held in the fall, with some good results. We have a most excellent Sunday-school, with a strong corps of officers and teachers. The Epworth League gives special attention to the Literary department, and is doing good work in this direction. The spirit of harmony pervades the church. The pastor and wife are hard workers, and their efforts are appreciated.

Biddeford. — The pastor, Rev. J. R. Clifford, has been assisted in revival services by Rev. I. T. Johnson. The special meetings closed last Sabbath evening amid great rejoicing. The church has been quickened and a goodly number have been converted, several young men being among the converts. The "amen corner" has been re-established in this historic old church. There is one brother in this society who has not heard a human voice for twenty years or more, but his place is never vacant in the church and prayer service, and his testimony always seems to be in keeping with the subject of the meeting.

In General. — A meeting in the interest of the federation of the Methodist churches in Portland and vicinity was held at Congress Street Church not long since. The addresses were interesting and full of inspiration, with many valuable suggestions for the future welfare of the churches. A permanent organization was effected.

In reading the reports of Portland District one may infer that not a pastor has been invited to return next year, as no mention of that fact is made; but as it is a mere inference, allow me to say that you will come nearer the truth by far if you infer that they all have been invited to return, which is not true.

B. C. W.

Augusta District

Fairfield. — Rev. J. H. Roberts is the pastor, and he is also the preacher. He magnifies each office, as his reports show. We think he wears easily the honors for a pastor, as he has made 1,250 pastoral visits the present Conference year, and they have not been doorstep calls either, nor do they include visits to the sick, of which he has made many, for a large number of his people and others have been sick the past winter. He walks to Fairfield Centre every Sunday afternoon, preaches, and walks back again (a distance of three and a half miles), when the weather and traveling is so that anybody can get out to church. He is like the wild deer of the forest, which, when pursued, goes the faster; the more Mr. Roberts has to do, the faster he goes. He and his wife are very much enjoyed on the charge and in the community. Mrs. Roberts superintends the Junior League. The benevolences are provided for. The Ladies' Aid has raised \$175 during the year. The class leader reports an increase in attendance. Evangelist Gale begins with the Baptists and Methodists, March 10, for a three weeks' work.

C. A. S.

N. E. SOUTHERN CONFERENCE

New Bedford District

Chatham. — The work on this charge is prospering. Congregations have been good, and prayer and class-meetings well attended throughout the year. Several needed improvements have been made upon both church and parsonage. At Christmas time the pastor and family were generously remembered with gifts of cash and otherwise. The fourth quarterly conference unanimously invited the pastor to remain another year. Revival services have been held the past three weeks. During the first two weeks Evangelist C. L. Evarts assisted in the meetings, and his labors were blessed in increased interest among believers and conversion of souls. After Mr. Evarts left the pastor continued the meetings, being his own evangelist. Miss Millie W. Colcord sang in these services. A splendid feeling prevailed, and a number more expressed a desire to live a Christian life. For some reason this church has never heretofore had a Junior League, but one was re-

cently formed, and Mrs. Flora R. Kendrick appointed superintendent. The pastor, Rev. Charles Smith, supplies the Bethel Church at South Chatham on Sabbath afternoons.

New Bedford, First Portuguese Church. — For the past three weeks the Lord has been reviving His work among the people of this church. Members have been greatly quickened and



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Roughly, the above describes the method of bottling, which is peculiar to this Spring. It is not known that such a method of bottling is practiced anywhere else in the world. The machinery was built to order, and while it is the most expensive method of bottling, yet it is simply perfection. The absolute exclusion of air is not only accomplished, but maintained in the bottle; and there is no reason why the water should not be in as perfect a state several years after being bottled as one day after.

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March 29, 1905

strengthened, one backslider has been reclaimed, and sinners have been converted and today are rejoicing in the Saviour's love. Of these 11 have joined on probation. The pastor, Rev. E. J. Sampson, has been ably assisted by Mr. Antonio Lomba from South Harwich, one of his regular assistants.

Bourne. — While no special meetings have been held, the pastor, Rev. F. L. Brooks, has aimed to make all the services evangelistic. The Sunday-school has increased in attendance. The Epworth League has about doubled its membership during the year. Under its auspices an interesting and helpful course of lectures with an entertainment has been given. On March 5 the pastor baptized 3 and took 4 on probation. There are others to follow before Conference. After paying the debt of \$4,000, the finances of the church are in good condition. The quarterly conference gave the pastor a hearty and unanimous invitation to return another year. This invitation is seconded by an appreciative and universal public sentiment in the place. The graduating class of the high school has already invited the pastor to preach the baccalaureate sermon this year — a service which he rendered last year. — MELIOR.

Nerwick District

Noank. — At the last communion the pastor, Rev. J. N. Patterson, baptized 4 children and 3 adults, and received 12 persons on probation.

Mystic. — The local chapter of the Epworth League recently entertained the Noank chapter. A large company was present from both Leagues, and a most delightful and profitable social time was enjoyed. "Behold how good and pleasant a thing it is for brethren to dwell together in unity."

Rockville. — Rev. Joseph H. James was summoned to Philadelphia by a telegram announcing the sudden death of his only sister, Miss Anna E. James, March 18. Though she had been an invalid for thirty years and of late seriously ill several times, he had no intimation of any approaching change. She had just eaten a hearty supper and walked up a long flight of stairs, apparently as well as usual, when the end came in an instant. Her character and life were marked by rare beauty and winsomeness and her loss will be deeply felt. The climate of Philadelphia seemed better for her than that of New England, and her home has been there, but her occasional visits to her brother brought her in contact with many of his New England friends who had learned to love her.

Moscup. — March 20 was a "red letter day" in the history of this church, when members past and present, and friends from near and far, with pastor, ex-pastors and presiding elder, met to celebrate the payment of the debt, and to burn

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the notes which had been to them, for years, the remainder of their indebtedness. Great credit is due to the present efficient pastor, Rev. S. M. Beale, by whose quiet but persistent faith and works the great work was accomplished. A large audience assembled in the church at 7:30 for the jubilee services. The pastor presided, and, in an interesting address, told very modestly of the providential leadings through which he had come to undertake the work. He gave due praise to those who had co-operated with him and had made the effort successful. Letters of regret for their absence, but of hearty congratulation, were read from Revs. John Oldham, J. B. Ackley and E. W. Burch; also a letter from Senator Dean, of Malden, Mass. Rev. E. P. Preacher, of Centreville, R. I., and Rev. F. C. Baker, of Thompsonville, Conn., spoke words of congratulation and of reminiscence concerning their happy pastorates over this church. Presiding Elder Bartholomew gave a stirring and inspiring address. Mr. H. L. Wilson, a veteran layman of this church, was listened to with great interest as he recounted, with wonderful freshness, amusing experiences in his relations with and observation of the early pastors of the church. The burning of three notes, representing \$1,050 of paid indebtedness, was conducted by T. E. Main, chairman of the trustees, assisted by H. L. Wilson and J. M. Wilcox. While the desirable conflagration was in progress the entire audience rose and sang the doxology twice over. Mrs. M. D. Lewis presided at the organ, and the excellent vocal selections rendered by Mr. J. R. D. Oldham, Mr. Wm. Winn, Mr. Chas. Leavens, Mrs. C. D. Bragg, and Mrs. W. W. Adams added much to the enjoyment of the occasion. An item not down on the prepared program was added when J. R. D. Oldham stepped to the platform and, in words of well-merited praise, spoke of the excellent work of the pastor, of the admiration of the people for his stanch Christian character and efficiency as a man and a minister, and then presented him, in behalf of his people, with an envelope of money. Mr. Beale was very agreeably surprised and thanked the donors in words of hearty appreciation. Adjournment was then made to the vestry, which was tastefully decorated, where refreshments were served, and a profitable social time brought the exercises of this great day to a conclusion.

Oneo. — Here a jubilee was held on Tuesday evening, March 21, rejoicing over the fact that the mortgage of \$650 on the parsonage was paid. The pastor, Rev. O. E. Tourtellotte, was in charge of the exercises, which brought together a large audience, notwithstanding a very stormy evening. Letters were read from former pastors unable to be present. Mr. W. Walker rendered a solo very effectively. The address of the evening was delivered by Rev. J. L. Bartholomew, Ph. D., emphasizing the opportunities of the church to do great things physically, mentally, and spiritually for the community. He complimented the people for the way they had worked in paying off their debt, and made tender reference to their recently deceased pastor, Rev. G. W. Crapo. An historical address by A. O. Mowry, the burning of the mortgage while the people sang the doxology, and the benediction brought the exercises to a close.

SCRIPTUM.

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CHURCH REGISTER

Conference	Place	Time	Bishop
Eastern Swedish,	Boston,	March 30,	Fowler
New York East,	Waterbury,	April 5,	Warren
New England,	"	5,	Fowler
New York,	Meinrose,	"	Hamilton
Troy,	Saratoga,	12,	Warren
Maine,	Gardiner,	12,	Fowler
New Hampshire,	Claremont,	12,	Goodsell
N. E. Southern,	New London,	12,	Hamilton
East Maine,	Bangor,	19,	Goodsell
Vermont,	Enosburg Falls,	19,	Moore

N. E. CONFERENCE TRUSTEES. — The Conference Trustees will hold their annual meeting in the Methodist Episcopal Church, Melrose, Wednesday, April 5, at 1 p. m.

RAYMOND F. HOLWAY, Sec.

NEW ENGLAND CONFERENCE EXAMINATIONS. — The spring examinations of the New England Conference will be held at the School of Theology, 72 Mt. Vernon St., Boston. Monday and Tuesday, April 3 and 4.

GEO. S. BUTTERS, Registrar.

NEW ENGLAND DEACONESS AID SOCIETY. — The New England Deaconess Bible Training School, corner Bellevue and Park Streets, Longwood, is the place where the Deaconess Aid Society will meet Tuesday, April 4, at 2 p. m. for its monthly meeting and a Contribution Party. All friends of the Deaconess cause are most cordially invited. Donations of everything used in a home, especially table linen, fruits and jellies, will be acceptable, and everyone who attends will be only too glad of course to contribute their mite. Officers and V. P. are requested to meet promptly at 1:45. Take Brookline, Ipswich St., cars at Park St.



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ADELAIDE B. SLACK, Cor. Sec.

N. E. SOUTHERN CONFERENCE EXAMINATIONS will be held in New London, Conn., Tuesday, April 11, at 10 a. m. Annual meeting of the board of examiners, Tuesday, at 4:30 p. m.

GEORGE A. GRANT, Registrar.

BOSTON UNIVERSITY BANQUET at New England Southern Conference, Friday evening, April 14. All Boston University men who desire plates at this banquet are requested to notify the undersigned if possible by April 8.

GEORGE A. GRANT, Sec.

PREACHERS' AID SOCIETY — MAINE CONFERENCE. — The annual meeting of the Preachers' Aid Society of Maine Conference will be held in the vestry of the Methodist Episcopal Church, at Gardiner, Maine, on April 12, at 4 p. m., for the purpose of electing the officers of the Society for the ensuing year and to transact such other business as may lawfully come before the meeting.

D. F. FAULKNER, Sec.

EXPRESSES GRATITUDE. — I desire through the columns of ZION'S HERALD, to extend heartfelt gratitude to the members of the New Hampshire Conference and friends for their kind sympathy and generous assistance rendered to me and my little ones in our sad bereavement.

Mrs. C. N. TILTON.

NEW ENGLAND DEACONESS ASSOCIATION. — By direction of the president, Willard T. Perrin, a special meeting of the New England Deaconess Association will be held on Monday, April 3, 1905, at 8 p. m., in the Wesleyan Association Committee Room, 36 Bromfield St., Boston, to consider the question of altering and amending the By-laws of the Corporation, as submitted by mail to the corporators under date March 26, 1905.

EMMA H. WATKINS, Clerk.

W. F. M. S. — The anniversary of the W. F. M. S. of New Hampshire Conference will be held in the Methodist Episcopal Church, Claremont, N. H., Saturday, April 15, at 2 p. m. The speaker will be Miss Clara Collier, of Chentu, China.

H. T. TAYLOR, Conf. Cor. Sec.

MAINE CONFERENCE R. R. NOTICE — The Maine Central R. R. will sell excursion tickets from all points on their line to Gardiner and return at the usual reduced rates, good going from April 10 to 15, good returning to April 18.

The Boston & Maine will sell excursion tickets to Gardiner and return as per following schedule, good going April 10 to 15, returning, to April 19: So. Berwick (W), \$3.40; No. Berwick, \$3.20; Wells Beach, \$3.05; The Elms, \$3.05; Kennebunk, \$3.05; Biddeford (W), \$2.70; Saco (W), \$2.70; Old Orchard, \$2.55; Pine Point, \$2.45; Scarborough Beach, \$2.35; Kennebunk Beach, \$2.05; Somersworth (Berwick), \$3.55; Eastwood, \$3.80; Springvale, \$3.10; Alfred, \$3.05; So. Waterboro, \$3.05; East Waterboro, \$2.95; Conway Jct., \$3.40; Agamenticus, \$3.35; Wells, \$3.05; West Kennebunk, \$3.25; Biddeford (E), \$2.70; Saco (E), \$2.70; West Scarborough, \$2.35; Scarborough, \$2.45; Kennebunkport, \$3.05; Kittery Junction, \$3.75; Eliot, \$3.55; Bradbury, \$2.80; Saco River, \$2.60; Buxton, \$2.60; Gorham, Me., \$2.85; Westbrook, \$2.25; Cumberland Mills Jct., \$2.25.

Somerset Railway Company will sell excursion tickets as per following schedule, good from April 10 to 18, to Gardiner and return: From Bingham, \$3.15; Solon, \$2.80; Embden, \$2.65; North Anson, \$2.45; Anson, \$2.20; Madison, \$2.20; Norridgewock, \$1.80.

Sandy River Railroad will sell tickets to Farmington and return for fare one way.

The Grand Trunk Railroad will probably sell through to Gardiner at the usual reduced rates. See further notice.

I. LUCE, R. R. Sec.

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NEW ENGLAND CONFERENCE — CHURCH AID SOCIETY. — Preachers of the Conference will please bear in mind the action of the last Conference that all collections for Church Aid must be reported on the first day of the session in order to be reported in the Minutes. Also, will those who have collected and paid all their subscriptions, and have not yet received their receipts therefor, kindly notify me by postal, and receipts will be sent.

GEO. S. CHADBOURNE, TREAS.

W. F. M. S. — The anniversary of the New England Conference W. F. M. S. will be held in the Methodist Episcopal Church in Melrose, Saturday, April 8, at 2 p. m. The address will be by Rev. Geo. Heber Jones, D. D., from Korea, a most interesting speaker whom none should fail to hear.

MRS. C. H. HANAFORD, Conf. Sec.

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W. H. M. S. — The second quarterly meeting of the New England Conference W. H. M. S. will be held in First Church, Somerville Wednesday, April 5. Sessions at 10:30 a. m. and 2 p. m. The speaker of the morning will be Mr. Ferl F. Weiss, U. S. Immigrant Inspector. In the afternoon, Mrs. T. J. Everett, president of the N. E. Southern Conference W. H. M. S. will deliver an address, and Rev. C. W. Galloway, D. D., president Lucy Webb Hayes National Training School, will speak on "Russ Hall." The church is on Bow St., near Union Square. Spring Hill, Somerville, electric from Park St. subway pass the church. Those coming from Malden or Melrose may take a Union Square, Somerville, car at Sullivan Square. A train for Union Square leaves Fitchburg Division at 10 a. m. Lunch served for 15 cents.

Mrs. M. C. STANWOOD, Rec. Sec.

NEW ENGLAND CONFERENCE — RAILROAD RATES. — Round trip tickets will be sold and good going April 3 to April 12 inclusive, and good returning April 4 to April 18, inclusive, at the following rates: Two cents per mile from points within 25 miles of Melrose; \$1 from points from 25 to 33 miles of Melrose; and one and one half cents per mile from points more than 33 miles from Melrose. Ask for Conference ticket.

T. CORWIN WATKINS,
Sec. Conference Bureau.

Montpelier Seminary

ANNUAL REUNION

Boston alumni and former students of Montpelier Seminary met at the Bellevue, Thursday evening of last week, for their annual reunion and banquet. Covers were laid for forty, and a most enjoyable evening was spent. Bishop Mallalieu was the guest of honor and spoke earnestly and eloquently of the work of our Conference schools. One very pleasant feature of the gathering was the presence of two members of the student body and six of the present faculty. All rejoice with Principal E. A. Bishop in the much brighter outlook for the Seminary, both as to attendance and finances. At the business meeting, Bert L. Currier was chosen president; Mabel M. Taylor, vice-president; Frank H. Gerry, chairman Executive Committee; Clarence L. Newton, secretary and treasurer.

Kent's Hill Alumni Reunion

The 14th annual reunion was held at Young's Hotel, this city, on the evening of March 24, with an attendance of 88 enthusiastic and devoted alumni and friends of the institution. It was an unusually enjoyable and profitable occasion. Dr. Willard A. Paul, president of the Association, in his opening address awakened an earnest and determined purpose to increase

the resources and equipment of the school. He pleaded for the immediate effort to raise a generous endowment fund, and also to secure funds for a library building to be used for proper care of the books and as a home for art. His suggestions were received with hearty and hopeful response.

President W. F. Berry, a guest of the Association, brought encouraging greetings, and outlined the present prosperous conditions. B. M. Eastman, '52, of Portland, a trustee, said that he would present \$500 to the fund for the reduction of debt on the institution. Prof. J. H. Pillsbury, of the Waban school, told some interesting reminiscences of college days, and H. B. Quincy, '05, manager of the Athletic Association, told of the school's athletics. Dr. Hovey Shepard, '88, and Samuel F. Hubbard, '00, Prof. J. S. Morse, and Mr. E. Bacon, '03, also spoke briefly.

The following officers were elected for the coming year: President, Samuel F. Hubbard, '00; vice-president, Miss Atta L. Nutter, '74; secretary, J. Edwin Wing, '96; custodian of fund, Burton L. Longley, '91; executive committee, to serve for three years, Dr. Willard A. Paul, '78, Mrs. Cora Dunn Robinson, '77; to serve for two years, A. E. Winship, and Vernon B. Swett, '92; and to serve for one year, Melrose D. Davies, '92, and Mrs. W. B. Littlefield.

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March 29, 1905

OBITUARIES

I cannot make him dead !
His fair, sunshiny head
Is ever bounding round my study chair ;
Yet when my eyes, now dim
With tears, I turn to him,
The vision vanishes — he is not there !

The grave, that now doth press
Upon that cast-off dress,
Is but his wardrobe locked — he is not there.
He lives ! In all the past
He lives ; nor to the last
Of seeing him again will I despair ;
In dreams I see him now ;
And on his angel brow
I see it written, Thou shalt see me there !
Yes, we all live to God.
Father, Thy chastening
So help us, Thine afflicted ones, to bear,
That in the spirit land,
Meeting at Thy right hand,
"Twill be our heaven to find that — he is there !

— John Pierpont.

Howard. — Entered into life eternal at Island Falls, Me., Feb. 18, 1905, Philip Wendell Howard, aged 1 year, 4 months, and 21 days.

One week before his death, Philip, with his parents, Rev. and Mrs. Geo. C. Howard, of Strong, Me., had gone for a few days' visit at the home of his grandparents, Mr. and Mrs. C. H. Flye, at Island Falls. Though somewhat ailing with a bronchial cold for a day or two previously, not until Sunday evening, after playing about and singing through the day as usual, did the physician or any one consider the little fellow's condition at all dangerous. About 8 o'clock Monday morning greater difficulty in breathing came on, and though temporary relief was afforded, edema set in, resulting fatally at five minutes before 11 o'clock.

Little Philip was much loved by all who knew him, as his winning ways and bright smiles, his many lovable traits and attractive qualities, endeared him to all. He gave a little of his heart to every one, so tenderly responsive was he to the call of love. How sweet to think of the little voice so busied with song and prattle here as singing in the chorus of angels in heaven ! What blessed expectancy to await his cheery face and the little arms outstretched to welcome those he loved so well ! How precious the thought that his tender, loving spirit, so early blessed, doth forevermore " behold the face of my Father who is in heaven ! "

— GEO. C. HOWARD.

Campbell. — The Hudson Methodist Episcopal Church was saddened when, on Jan. 11, 1905, Mrs. Nancy Campbell ceased to be upon the earth.

Nancy Carter was born in Berlin, Mass., and spent her earlier years there. The exact date of her conversion is not known to the writer, but at some time previous to leaving Berlin she was received into the Methodist Episcopal Church by Jefferson Hascall. When the Methodist Church was established in Hudson, forty years ago, she became one of the original members. During all these years her walk has been that of a consistent Christian. She was a woman of strong convictions, and sought, with Divine help, closely to follow Christ. Up to her last illness she was a teacher in the Sunday school. She belonged to the not too numerous class of church members who always like the minister; and that not because of any lack of discernment, but because she viewed each one sent to the charge as an ambassador of Christ.

In 1876 she was married to Howard M. Campbell. Their married life was remarkably happy, and continued twenty-seven years, until his death in 1903. Coming into the relation of step-

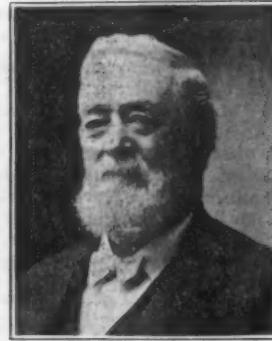
mother, she became a mother indeed to Mr. Campbell's three young children. She loved them all alike, and loved them with a peculiar tenderness. For this remarkable devotion she was repaid by the deep affection of every one of them. One of them says: "We cannot say too much of her as our mother." These three children — Mr. Colin S. Campbell, of Webster, and Mrs. Fred A. Davis and Mrs. Sidney M. Robinson, of Hudson — mourn her sincerely and deeply, and the church and pastor miss her much.

The funeral services, at Mrs. Robinson's home, were conducted by the pastor, assisted by Rev. A. R. Nichols, a former pastor, whom Mrs. Campbell highly esteemed.

A. H. HERRICK.

Boutwell. — Francis Newton Boutwell was born in Craftsbury, Vt., July 30, 1835, and entered into rest at Leominster, Mass., Feb. 18, 1905.

His devout mother made a practice of reading Clarke's Commentaries through once a year. From her he early imbibed his taste for learning, and though his early educational opportunities were limited, he succeeded in becoming a well-equipped, self-educated man. At sixteen he started out in life by being ap-



FRANCIS NEWTON BOUTWELL

prenticed to Charles Boylston, proprietor of the historic Amherst (N. H.) Cabinet. Here he not only learned his trade, but sought and found the Pearl of Great Price. Upon finishing his apprenticeship Mr. Boylston presented him with a watch as a token of his esteem. This watch he treasured all his life. For four years, beginning with 1858, Mr. Boutwell published and edited the Milford (N. H.) Republican. Later on, at the close of the Civil War, in which four of his brothers lost their lives, he engaged in educational and religious work among the colored people, having at that time a local preacher's license. He was strongly inclined toward the ministry, and in later life it was a great regret to him that circumstances prevented him from giving his life to the church.

In May, 1860, he moved to Leominster, and established a printing-office; and in 1873 he began the Leominster Enterprise, and continued its publication for twelve years, when business reverses forced him to allow it to pass into other hands. When Mr. Boutwell came to Leominster he at once connected himself with the Methodist Episcopal Church, of which Rev. John Peterson was then pastor. The society was about to erect a new building, and he entered heartily into all plans and efforts. He has been a member of the official board for about thirty-five years, and much of this time recording steward and for many recent years collector. He was a friend of all the pastors. They loved to go to his printing-office down on Water Street. He was cheery, helpful, considerate and sympathetic. He was faithfully at his post, and his testimony was often heard in the services.

Mr. Boutwell was twice married — in May, 1857, to Abby Louise Melandy, of Amherst, N. H., who died in January, 1865, and by whom he leaves a daughter, Miss A. Louise Boutwell, of Leominster, for ten years an esteemed proof-reader in ZION'S HERALD office. In 1890 he married Susan Elizabeth Willard, of Ashburnham, Mass., with whom he lived thirty-five years, and who departed this life but two weeks before his own decease. He keenly felt this sad bereavement.

He had a growing heart trouble, but worked

in his office up to the end. On Friday afternoon, not feeling well, he left his office earlier than usual. Saturday morning he "was not," for God had taken him.

The funeral services were conducted in the church by his pastor, Rev. O. W. Hutchinson, assisted by Rev. Dr. A. A. Wright, for many years his intimate friend. O. W. H.

Beatty. — Annie E. Beatty was born in Woodville, Mass., Feb. 14, 1843, and died at Milford, Mass., Feb. 1, 1905.

Mrs. Beatty moved to Milford with her first husband, Luther Haven, about 1863. By this marriage there were two children — Lilian J. and Harry W. Haven. In 1891 she married George Beatty, a leading member of the Milford Methodist Episcopal Church, who died in 1897.

Mrs. Beatty was very active in church work, being president for many years of the Ladies' Aid Society, collector of the church, steward, and treasurer of the Sunday school. There were few places she did not fill. Her love for the church called in play all her powers of mind and body. She was strong in her conviction of right and duty, faithful to every trust, sincere in a life which was no sham. Self-sacrificing, when her church demanded any service, no sacrifice was too great. Her life was beautiful because it was ever cheerful. Her faith took in the possibilities of her own life and that of others. She believed in God. Her hope of the eternal world was bright. She is a great loss to the church. But, to her, death is victory and gain.

The funeral was from her home, Feb. 3. Her pastor, Rev. W. F. Lawford, officiated, assisted by Rev. G. M. Smiley, a former pastor. Blessed are they who die in the Lord !

W. F. LAWFORD.

Merrill. — Lewis C. Merrill was born in Centreville, R. I., July 10, 1830, and died, Nov. 13, 1904.

He was one of a family of eleven children brought up in a Methodist home and church. He was converted in his early manhood days, and joined the Methodist Episcopal Church in Centreville, where he has remained a faithful and consistent member until his death. For twenty-seven years past he has held the office of a steward in the church. He was a man of very quiet and retiring disposition, a fond and affectionate husband and father, and of that type of New Englander who, firm in his faith, continued to uphold a Christian manhood in his business and in the community all these years. His business as a carriage painter for fifty years is one of the landmarks of the village.

His continued life of toll came to a close when, on Nov. 13, he was taken sick during church service, but remained until the close and entered his home never to go out again. It was a general breakdown in health, and after two weeks of severe suffering, having made all plans for business and family affairs, and leaving with the pastor a very definite and clear testimony of his faith in Christ, he passed down quietly through the gates of death unto the rest where toll and sickness are no more.

Mr. Merrill was married, in 1852, to Miss Betsy Arnold, of Crompton, who passed away in faith and hope, in April, 1899. One daughter, Miss Lucy Ann, was born to them, who now, with an only sister, Eliza J., survives him.

The funeral was held from the home of his family, Dec. 1, Rev. John H. Buckley, a former pastor, and the present pastor taking part in the service.

E. P. PHREANER.

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THIS CARE APPEARS EVERY OTHER WEEK

Wood.—George E. Wood was born in Scotland, Conn., Jan. 7, 1845, and died in Centreville, R. I., Dec. 27, 1904.

Mr. Wood came to Centreville in 1874, and united with the Methodist Episcopal Church, becoming one of its most active members, serving for years as trustee, steward, class-leader and Sunday-school teacher. He brought to each of these offices the force of his strong and manly qualities. He was a man of stately build and striking appearance, with decided opinions, yet generous-hearted, a great reader, a genial companion, appreciating the sunny side of life, and consequently drawing about him a host of friends. He was a regular and active attendant at all the Sabbath and prayer services, and his generosity was felt in all the church work and the benevolences. He never joined any secret orders, but consecrated all



GEORGE E. WOOD

his social talents and activities to the work of the church.

Mr. Wood was twice happily married, both wives preceding him to the Better Land. He accidentally fell on the ice in Providence two weeks before his death, and suffered intensely with diabetic trouble toward the end. After making all plans for his business and family affairs, he called his minister, and said: "I leave this testimony with you: I am at peace with all men; I haven't an enemy I know of; I've forgiven them all if I had any. I joined the Congregational Church in Scotland on my twenty-first birthday, and I've stayed right in the church all my life. I felt, the other night, that God was about to take me to Himself. I always used to feel a kind of dread as I thought of death, for I had no dying grace then; but from the night of my fall on the ice a happy feeling of peace came to me, and now all is bright as I look into the future, for God has forgiven my sins with His great mercy, and of the little good I've tried to do He has made much in His great kindness. When I'm gone do not deliver any eulogies over me—just say these plain words. Now I'd like you to pray with me, then I'll go to sleep." And he now sleeps in Jesus.

His funeral was held in the church which he loved and which he labored to rebuild. He had lived neighbor to and was the firm friend of all his pastors here, many of whom came to the service, Rev. Messrs. J. S. Wadsworth, S. M. Beale, J. H. Buckley, and Joseph Cooper taking part with the pastor.

Two brothers and a sister survive him. A favorite niece cheered and tenderly cared for him the past year and a half.

E. P. PHREANER.

Sharp.—Mrs. Amelia Wetmore Sharp was born in Hampton, N. B., July 4, 1826, and entered into rest at Northfield, Vt., Feb. 2, 1905.

The forbears of Mrs. Sharp were American patriots, bearing arms in the Revolution, but

later removing to the Provinces, where Mrs. Sharp was born. When about thirty years of age she was married, and removed to MacLean, Nova Scotia, where a family of eight children were born. Of this number four are still living: William, residing in Somerville, Mass.; Arthur, at Palm Beach, Fla.; Fred, on the home place in MacLean; and Edwin, pastor of the Methodist church at Northfield, Vt. Two sons and two daughters died in early years.

In early life Mrs. Sharp united with the Episcopal Church, but about the time of her marriage there was vouchsafed to her a remarkable religious experience which ever remained with her as a help through many trying scenes. About this time she united with the Baptist Church, of which she was a member at the time of her death. Naturally of a sunny temperament, her vital religious experience was a blessing not only to herself, but to all with whom she came in contact. It was her great delight to instill into the minds of her children those precepts which would fortify them against temptation as they went out into the world, and now her children rise up and call her blessed. She leaves two sisters—Miss Amanda, residing at St. John, N. B., and Mrs. Charles Fausti, of Sackville, N. B.—besides a brother, Hon. C. W. Wetmore, of St. John, a member of the Canadian Parliament.

About twenty years ago the husband of Mrs. Sharp died, since which time she has resided summers with her son in Somerville, and during the winters at the home of Edward in the various parsonages of the Vermont Conference.

Funeral services were held at the home in Northfield, Feb. 4, in charge of Presiding Elder Newton, and the body was taken to Brattleboro for interment. W. M. N.

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Editorial

Continued from page 308

by those who have seen it as the finest church in world-wide Methodism.

The evangelistic services in Malden have moved on with increasing interest during the past week. Evangelist E. P. Telford is a judicious and able leader. He preaches with much power, and seekers have been in the inquiry room at every service. The churches themselves also have received much good from his sermons and exhortations. Last Sunday evening the Belmont Church was packed with a greatly interested audience who listened eagerly to a very impressive appeal not to sell their soul's Redeemer. The meetings this week will be held in the Centre Methodist Church in the evening, and in the afternoon in the First Baptist.

At the noon meeting in Tremont Temple this week Dr. C. A. Crane delivered an impressive address on "The Essential Christ." At its close in response to his appeal several rose in surrender to Christ. Mr. Frank E. Chaffee lead the singing. On Monday, April 3, Dr. A. C. Dixon will speak on "The Resurrection of Jesus the Seal of the Incarnation." The Mt. Hermon Male Quartet, of Northfield, will sing.

Something of the inevitable drift of the churches in New England is shown in the statistical report made by the secretary of the Congregational Association of Churches in New Hampshire, just published. Last year there was a loss of membership in the churches of 276; a falling off in the Sunday school of more than 400; 1,300 less families are reported; and there is a shrinkage in the membership of the Christian Endeavor Society.

Protest Against Rockefeller's \$100,000

CONGREGATIONAL ministers representing Boston and various parts of New England last week forwarded to the American Board of Commissioners for Foreign Missions a protest against the acceptance by the Board of a gift of \$100,000 from John D. Rockefeller. The petition, which was prepared by a committee chosen at a meeting of the clergymen, protests against the acceptance of the gift on the ground that the Standard Oil Company, of which Mr. Rockefeller is the head, "stands before the public under repeated and recent formidable indictments in specific terms

for methods which are morally iniquitous and socially destructive," and that "the acceptance of such a gift involves the constituents of the Board in a relation implying honor toward the donor, and subjects the Board to the charge of ignoring the moral issues involved." In closing, the protest says: "We, the undersigned, therefore protest against any action by which our church may even seem to be compromised, and we plead with the officers of the Board to decline the gift, or to return it if it has been accepted." Among the signers are Revs. Reuben Thomas, F. E. Emrich, Daniel Evans, Edward F. Sanderson, George H. Guttersen, and James S. Williamson. It is also authoritatively stated that President W. J. Tucker, of Dartmouth College, and Dr. Washington Gladden, of Columbus, Ohio, are in hearty and earnest sympathy with the protest. The money is given for the resuscitation and support of educational institutions in Oriental mission-fields, which are in very desperate straits.

This protest, made significant by the appended signatures of prominent clergymen, is perhaps rendered even more so by the non-appearance of many names of men of influence who dominate the most important interests of the Congregational body. This is said to be the first time that the question of going back of the gift to the character of the giver, or of the manner in which the money was accumulated, was ever raised in the American Board. A prominent officer of the Board is quoted in the daily press as asking if it is the business of the Board to act as "censor of the contribution box." We predict that the protest will be laid on the table, and that the money will be accepted and speedily sent upon its errand of mercy and relief. The daily *Post Standard*, of Syracuse, N. Y., interviewed Chancellor Day, of Syracuse University, on the protest, and publishes his views, as follows:

"It is impossible that the New England ministers could have acted judiciously and fairly toward the Standard Oil Company upon common fame simply. Of all men, ministers should be judicial and fair. They must know all sides of so serious a question before they speak, or they will discredit themselves. Such extreme and unqualified accusations reflect more upon the ministers than upon the corporation which they condemn. 'With what judgment ye judge, ye shall be judged.' It is amazing, in an age that calls as never before for calm and judicial temperament in the leaders of the people, that any number of religious teachers should be capable of extreme and violent condemnatory judgment upon the evidence of mendacious magazine articles, and the frenzied attacks of the avowed enemies and competitors of the Standard Oil Company. Shall men be con-

demned upon a popular indictment or upon a judicial verdict?"

While the Chancellor would not discuss the matter in point further than the above, he said:

"Generally speaking, men of wealth do not give away their money unadvisedly without requests from various sources. If a man is asked for money for a cause by a representative of any charity, and others interested in that charity advise the rejection of a gift made under such conditions, I consider the latter action an insult."

The Schenectady Revival

REV. FRED WINSLOW ADAMS, of Schenectady, N. Y., in a letter bearing date of March 23, after expressing gratitude to ZION'S HERALD "for giving the most satisfactory accounts of revival work of any paper which comes to my desk," says:

"You will be interested to know that the Schenectady movement has in no way spent its force; that the revival meetings in individual churches have not even ceased; and that a new spirit of devotional and practical Christian work is revolutionizing some of the larger churches. Personal evangelism is now the burden of the message of our pulpits. We have no organized laymen's praying band, but several of our laymen are taking up the work with tremendous efficiency. For instance, two weeks ago Sunday night three laymen, two of them members of the State Street Methodist Church, and one of the Second Reformed Church, went out to a Reformed Church in the suburbs at the request of the pastor, Rev. Dr. Conant (who, by the way, was born in Maine), and took charge of his Sunday evening service. At the close one of the laymen asked any who desired to give themselves to the Lord to stand, and twenty people, mostly adults, finally stood—this, too, out of an audience of only a hundred people. These were invited into the prayer-room and personally labored with by the pastor and laymen. You can imagine the inspiration of that evening. The pastor, who has been in that church nearly forty years (he is now 70), renewed his youth again, and is having a gracious work in his church.

"The ministers and laymen of our city are co-operating for union tent meetings, which will begin about June 18 and continue all summer. Several of the Schenectady pastors are busy in near-by cities assisting in evangelistic work. Rev. Mr. Lunn, Mrs. Adams and I took charge of the union meetings held in Cohoes every night last week. I am going to Toronto, April 3, to assist Bishop Vincent in a 'seven days' study' in church life there.

"If what Jonathan Edwards says is true—that the best way to spread a revival is to tell about it; and if a world-wide revival is now imminent; and if the advice of our editors is to be taken literally—that we ministers cut out all else and devote ourselves to evangelistic work—would it not be in order for the editors of our papers to set the example by giving us one issue each as a revival issue? This is merely a suggestion—that ZION'S HERALD take the lead, and give us an issue which shall contain illustrated stories of some of the great revivals which have recently or are now taking place, such as the Wales revival, the Dawson movement, the union Methodist movement of Boston, the Brooklyn movement (including Greenpoint Tabernacle), the Calvary Church revival in New York city, the Chapman meetings, and Schenectady, etc. This would not only make interesting reading, but would serve as a greater stimulus toward bringing all our churches into this present current."

[To the foregoing suggestion of Mr. Adams the editor replies that he deems it wiser to give each issue a decidedly revival flavor than to devote one number wholly to the subject.—Editor ZION'S HERALD.]

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